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THE JUDGMENT OF NATIONS

OR

THE ENDING OF TEMPORAL POWER



By

WM PARKER,

MT. LEBANON PUBLISHING COMPANY
SOUTH HILLS BRANCH
PITTSBURGH, PA.

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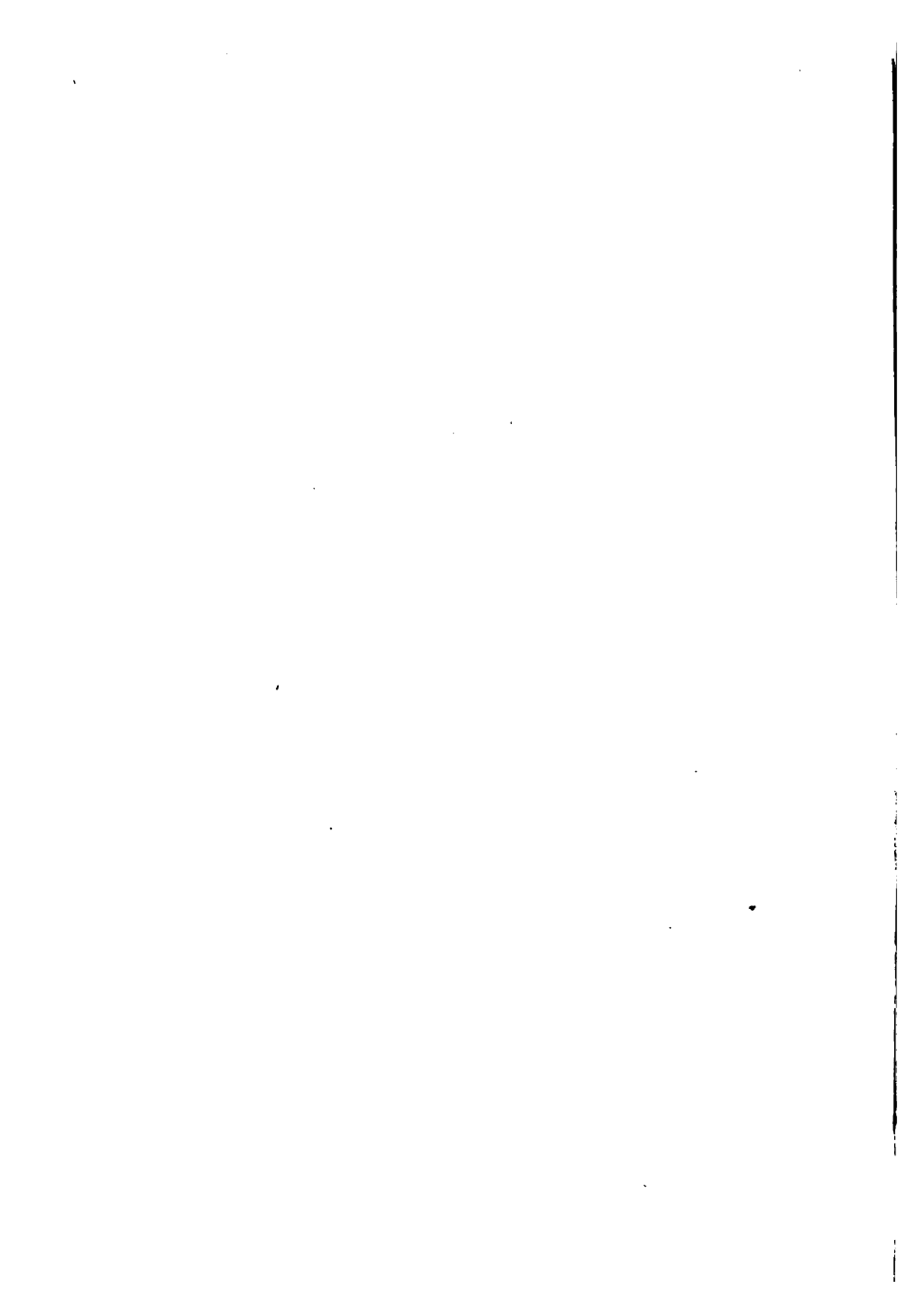
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FROM

Prof. Ephraim Emerton,
Cambridge.



The Judgment of Nations



The Judgment of Nations

OR

The Ending of Temporal Power

By

WM. PARKER

Author of

"Eternal Life," "The Fundamental Error of Woman Suffrage," and other publications.

MT. LEBANON PUBLISHING CO.
SOUTH HILLS BRANCH
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*Prof. Ephraim Emerson,
Cambridge*

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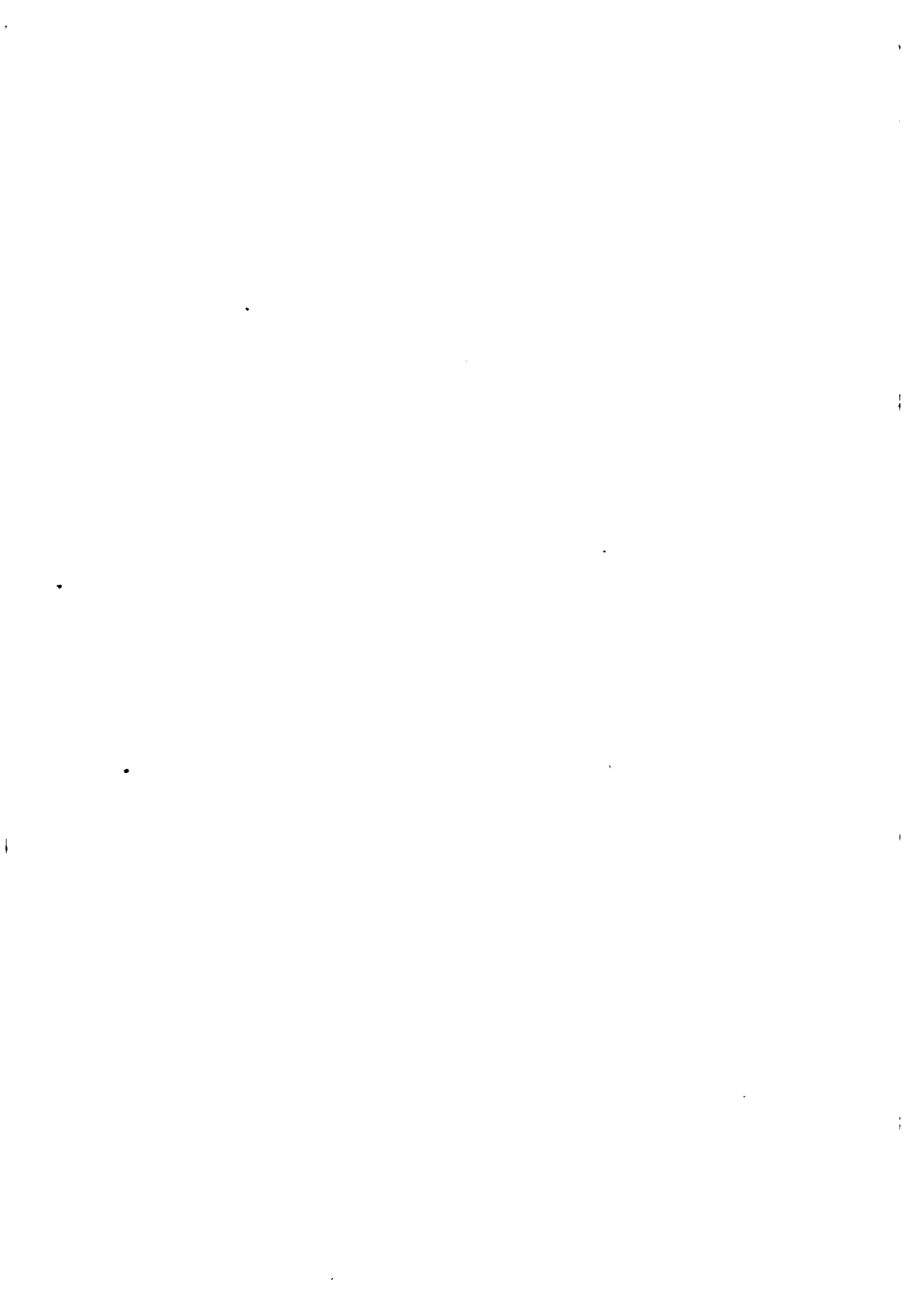
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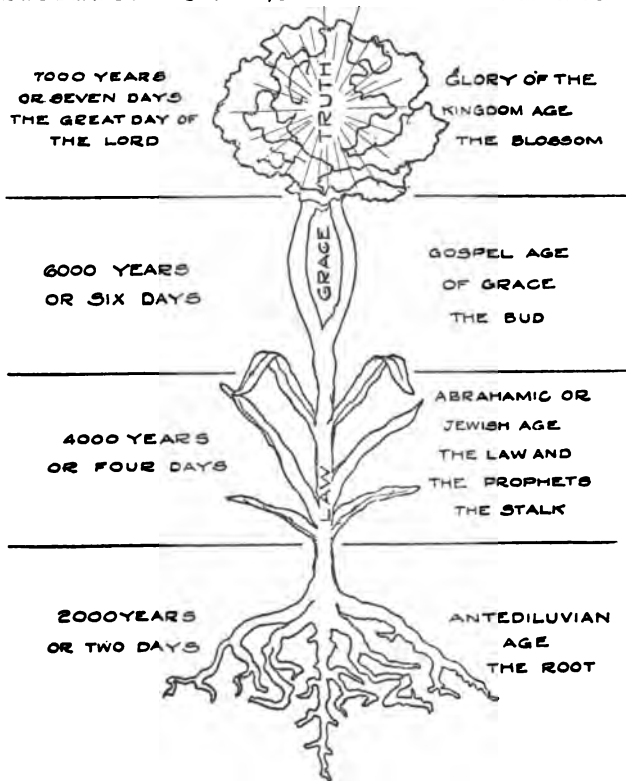
CHAPTER I.

THE END OF THE AGE.

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow. Isaiah 17: 11.

AGES OR DISPENSATIONS OF THE WORLD'S HISTORY

FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST



IN THE BEGINNING GOD.

"In the beginning God." This is considered to be the most inclusive and fundamental statement of the Scriptures. God is the great first cause by whom all things are created, in heaven and in earth. The crown of all creation is man, in the likeness and image of God, possessing free will and rationality, with potential powers for good or evil.

In the first chapter of St. John's Gospel the foundations of creation are revealed. The old, natural order of creation, the old dispensation with its types, rites and ceremonies, was but the external effect, or, as John puts it, the forerunner of the new. The first cause of all creation was revealed unto the world when Christ brought, "life and immortality to light." He Himself was the true Light, or cause of all that preceded. As the natural, physical sun is the light and life of the physical world, so, likewise, Christ, the Son of righteousness, is the Light and the Life of the spiritual world; and the cause of all natural life is spiritual. The old dispensation corresponds to the light of the moon; the new dispensation to the light of the sun. The old shines and lives by reflected light; the new contains the source of light. John the Baptist was the symbol of the old order; Christ was the substance of the new and of the old order also. The old order, like John, was not that Light, but bore witness of that Light.

Creation began with God and it ends in God, as Christ said: "I am Alpha and Omega, the beginning and the end." God in Christ, the Word made flesh, was an individual, and all things were made by Him; consequently, all creation in every form and in every particular is but a reflex of the universal God-man. The Bible is but a revelation of this great personality.

From these considerations it can be seen that the ages or dispensations of the world's history are simply the manifestations or revelations of God's eternal purpose through Jesus Christ, the Word of God, revealed in time. Consequently an age in its highest sense is a moral state or condition of Divine revelation, taking upon itself the elements of time. Each age fulfills a Divine purpose and when this purpose is fulfilled, it passes and gives place to a new age with a fuller purpose, or a revelation fitting into God's plan of redemption. In successive order of development, we have the Antediluvian age before the flood; the Abrahamic age of the law and the prophets; the Gospel, or Gentile age of grace; and the final Kingdom age which is the flower and fruitage of all the ages. (See design, page 12.)

However much we may consider the subject from the sociological, philosophical, or rational points of view, we must insist upon this proviso; that the determining factor in the interpretation of Divine revelation is Jesus Christ, the Son of God. "For the same was in the beginning with God * * * and the Word was God."

DIVINE GOVERNMENT AND HUMAN
GOVERNMENT.

The predominating features in connection with this subject of the ending of the age are the elements of government, which include the entire social order and is fundamental to all dispensational teaching of the Scriptures.

There are distinctly two kinds, or forms of government. On the one hand, we have a Divine government which is a reflection of the Divinity and humanity of Christ. On the other hand, we have a human government which is the effect of the imperfect and unregenerate nature of man. Because of man's God-given free will and rationality, and his predisposition to evil, there is always a conflict between this Divine rule and the human order, human perversity opposing Divine providence. God interferes with the governments of men only indirectly, conceding man more and more the freedom of his will until a given time or period, when Divine government asserts itself and forcibly controls the affairs of men. This is called the end of the age, or dispensation. At this time, God's purpose having been fulfilled in its relation to His plan of salvation for this age, He closes up the age, restores the Divine order of things that man has willfully and ignorantly perverted, and establishes a new order of government upon different principles.

When Christ died upon the cross and was resurrected, He took the judgment of this world's sin upon Himself; as John tells us, "The Father judgeth no man, but He hath committed all judgment unto the Son."

To use commercial terms, Christ has refrained from entering this judgment. He has given all an opportunity to escape the condemnation; but, because of the wickedness of the world in this ending of the age, He enters His judgment, issues execution and forcibly takes over the governments of this world: "Now is the judgment of this world; now is the Prince of this world cast out."

From these considerations, it can be seen that the ending of the age constitutes a judgment, for truth and justice in the end must prevail. Man's day will end and the Lord's day will begin. The prophets all tell us of the awful judgments that God will send upon the nations for their wickedness. Specifically these prophecies had an application to the nations of ancient times, especially to the Jewish nation; but generally they are having a literal fulfillment at the present time, in this ending of the age or dispensation. At this time, God acts primarily through the individual by releasing His restraining hand for a little while, God allows man the freedom of his will. When this takes place, the individual and the nations gravitate to their own moral state or condition.

We observe the operation of this principle at the present time. The real natures of people and nations are coming to the surface. If it is in the hearts of people to do evil, they are granted every opportunity; if their supreme desire is to do good and live righteously, they are having a corresponding opportunity to gratify this desire. As a result of this alchemy of Divine mercy and justice, the wicked grow intolerably worse, and the righteous become infinitely better. This ending of the age is a time of test or

trial, primarily to the individual and, in a general or collective sense, to the Church, to the State and to the entire social order. "Judgment also will I lay to the line and righteousness to the plummet." (Isaiah 28: 17.) "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3: 13.)

THE RELATION OF THE INDIVIDUAL TO THE SOCIAL ORDER.

The individual came first in order and exists as the cause. Society is the effect of that cause, and the cause must be prior to the effect. In this respect, the social order is but the effect of the individual. Government collectively is the product of the individual, and a true collectivism is the result of a true individualism; consequently, the same laws of birth, growth, decay and death that apply to the individual, must necessarily apply to a nation, a generation, or an age. The history of the world corresponds to the life of a man from childhood to the grave. As each individual is a unit of the nation, so, likewise, each nation is a greater factor of a universal empire that we call the world.

GROWTH AND DEVELOPMENT OF THE HUMAN RACE.

When we compare the history of the human race with the growth and development of the individual, we can clearly discern the analogy. In the old dispensation it was, "Thou shalt, and thou shalt not." Like the child, it was

under law and restraint; as the rationality and free will of the individual are developed, the restraint of the law is gradually removed. As the Apostle Paul says: "The law was our schoolmaster to bring us unto Christ." When Christ came there was a decided change in God's dealings with mankind. While the law is still effective, yet the determining factor is no longer law, but grace, or love. The world is learning by the example of the cross of Christ that the regenerating principle of the individual or nations is not law but love. The law is but a temporary expediency. Consequently, when Christ came into the world there was a decided change and it was no longer "Thou shalt and thou shalt not," but "Behold I stand at the door and knock." The world, like the individual, had reached its majority, or become of age. At this time the world emerged into a new order or life, a new birth of freedom in Jesus Christ. The covenant of the law is being superseded by the covenant of Grace. You will observe that every epoch or age in the world's history has been a movement in this direction. The entire world, as typified in the Jewish people, with its ceremonial sacrifices and washings, especially the deliverance of Israel from Egypt and Babylon, all signify the final emancipation of the human race through Christ.

PRE-EMINENCE OF THE INDIVIDUAL.

The old dispensation in spirit was autocratic, or under law, while that of the new is democratic, or under grace. In the old dispensation, the individual existed to perpetuate a Divinely chosen nation or people. But with all of its

collectivism; with all of the wealth and richness of God's promises to the Jewish people as a nation, yet in its last analysis the soul and hope of that nation existed in the coming of the Messiah, preëminently an individual; the universal God-man, that by and through this individual, all the nations of the earth shall be blessed, both Jew and Gentile, bond and free; all shall be united in the Messiah, the Christ, the Son of God.

WHAT IS MEANT BY THE END OF THE AGE?

All things pertaining to time and the social order are but reflexes of the individual; consequently, an age possesses all of the characteristics of the individual; it is born, grows and develops, comes to maturity, and dies; and out of the corruption of the old age, comes a new age founded upon higher and better principles. Because of the perverseness of the human heart, mankind deviates from the natural, fundamental order of life. As a result, society, a reflection of the individual, becomes more and more complex and less natural and simple; consequently, society becomes artificial, superficial and corrupt. As Christ said, "Whatsoever a man soweth that shall he also reap." This not only applies to the individual but to a generation or an age. Sin on the one hand, and righteousness on the other, both pass through a definite process of growth or evolution, eventually coming to their flower and fruitage, thus constituting the harvest, or the end of the age. At this time the good is separated from the evil, even as the wheat is separated from the tares.

HISTORICALLY.

In a historical and chronological sense, an age is a definite period of time, especially in its relation to the Biblical story of creation and the accepted chronological order of the Scriptures. Dispensationally, a thousand years is calculated as a day; seven days, or seven thousand years, a cycle of ages, completes the world's history. (See diagram, page 12.)

According to Biblical chronology, every two thousand years, or two days, marks an epoch, or age, in the world's history. From Adam to Noah completes the first age; from Noah to Christ's first coming, the second; from Christ's first coming to His second coming, is called the Gospel Age. From His second advent to the final judgment and the end of the world, constitutes the Kingdom Age, or the Millennial reign of Christ on Earth.

The ending of this present dispensation, which is the Gospel, or Gentile Age, is an exceedingly important epoch in the world's history. At this time, the kingdoms of this world shall become the kingdoms of our Lord and Christ, not only in a moral sense, but in a political, economic and historical sense. This final age of the world's history is called the Lord's day, corresponding to the seventh day of the week, or the Jewish Sabbath day. This kingdom age is the crowning of all the ages; it is a climax, fulfilling all scriptural prophecy. Christ's spiritual kingdom, which was the cause and the life, must manifest itself in a concrete, material effect, as the prophet says: "The days are at hand, and the effect of every vision."

The Gospel age of two days and the Kingdom age of one day are well brought out in the following passage of Scripture: "After two days will He revive us; in the third day He will raise us up, and we shall live in his sight. (Hosea 6:2.)

THE END OF THE AGE AND THE END OF THE WORLD.

While the Scriptures use the word world in a general sense, yet specifically the term world is translated with different shades of meaning, the one within the other. There are two Greek words used for the term world, one is *aion*, the other, *cosmos*. This confusing of interpretation is evidently due to the fact that many Scriptural prophecies relating to the end of the age, or world, have what is called a double reference. In a restricted sense it may refer to the end of the age—*aion*, but generally to the end of the world—*cosmos*. You can readily perceive the difficulty. One English word must be used to interpret both meanings. Dispensationally, the end of the age and the end of the world have reference to two distinct events in the world's history. The end of this Gentile dispensation, or the ending of temporal power is a partial judgment; at this time Satan is bound but not destroyed, which correspondingly applies to the wicked.

The tares are gathered into bundles preliminary to their destruction; the wheat is gathered into the barn. The end of the world is the final judgment; for Satan and the wicked, who are only held in restraint, or bound, are now resurrected for final judgment, when Satan and

his hosts are destroyed, completely separating the good from the evil, the just from the unjust.

Some claim that the death of the individual fulfills all prophecy relating to the end of the age, or world. This is true in an individual sense, but not in a general or collective sense, for a world, as we have shown, is but a reflex of the individual. As the individual dies, separating the temporal from the spiritual body, so, likewise, a world dies. The natural, unregenerated world, or social order, gives place to a regenerated spiritual world in Jesus Christ," called the kingdom of Christ.

The "corruptible puts on incorruption, the mortal puts on immortality." This applies to a world as well as to the individual. This is partially accomplished at Christ's second coming and the end of the age. It is finally completed at the end of the world, or final judgment seat called the great white throne. Before this tribunal, all people out of Christ are assembled and judged. "Death and hell" are "destroyed" and whosoever is not found written in "the Lamb's" book of life."

THE NEW BIRTH OF FREEDOM.

The finest comparison that we can find of this new birth of the age, or dispensation, is found in a common hen egg. There is a time when, if you were to break or destroy the shell of the egg, you destroy the life within; however, after subjecting the egg to the process of incubation, there develops a state or condition wherein if you do not break or destroy the shell, which corre-

sponds to the letter, the life within will depart. At this time the hen turns the egg and pricks the shell, tearing away all obstruction to the bringing forth of the new life.

This process of elimination and regeneration corresponds to our present wars and disturbed social conditions; the passing of the old order of governments and the coming of the new. It is said that the chick first works its beak through the shell, and when it breathes the air it rapidly expands until the shell bursts and the chick is liberated. This is the great question of our day and generation; will this new birth called democracy, or in its larger and true sense, Christianity, get out of the shell? Is the individual initiative strong enough to throw off the old conditions, or will we fail, and like the chick, perish in the shell and shift the responsibility to succeeding generations? It depends upon the individual; it is up to you and me. As the prophet says, "Shall I bring to the birth and not bring forth? saith the Lord."

THE TRAVAIL OF THE NATIONS.

The question arises: does the birth of the new age, or dispensation, come by evolution or by revolution? And we answer, by both. The process leading up to its consummation has been gradual and evolutionary, even as a child is formed in the womb; the birth, however, like all births, is sudden and revolutionary: "As a woman in travail who pains to be delivered."

When Christ came into this world and suffered the death of the cross, He impregnated the world with spiritual life; from that time until this, His kingdom has

been growing and developing by a definite and specific process: "First the blade, then the ear, then the full corn in the ear." At a given time it shall suddenly burst forth in all the splendor of a regenerated earth, a manifested and glorious kingdom. As Christ said: "Behold I come quickly, my works are before me, and my reward is with me."

The present tribulation of the nations is the birth throes of a new order of government founded upon the Christ principles of love and truth, and in direct opposition to the present form of government which is established on law and force.

This great and bloody conflict is caused by the coming of the new and the passing of the old. And the corruption and disintegration of the old are absolutely essential to the birth of the new. As Christ said: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

THE TEACHING OF THE PARABLES.

The central purpose and theme of Christ's parables, were to illustrate the great spiritual truths pertaining to the coming of the new age and the establishment of His kingdom. The scope of the parables takes in the spiritual nature of His kingdom; its application to the regeneration of the individual and to the salvation of the social order as a whole. You will observe that the parables generally deal almost exclusively with the means and methods by which the kingdom is established rather than with the kingdom itself.

The parable of the sower; the wicked husbandman; the barren fig tree; the great supper; the rich fool; the two foundations; the wise and foolish virgins; the talents; the dragnet; the leaven; and especially the parable of the tares, which, as Christ said, contains the elements of all parables; all of these parables bring out a definite process by which His kingdom is established; first, the sowing of the Word, which is God's eternal truth, its silent growth and development, then the seed time or harvest in the end of the age. You will observe that the tares, or the wicked, are not revealed until the time of the end, or harvest, when they are cast out of the kingdom, which is the purging or regenerating of the kingdom. This is generally the theme of the parables—a process of rewards and punishments that are consummated in the end of the age. This is especially clear in the parable of the dragnet; the sea is the world, or nations, the net is the temporal or earthly Church in the gospel age. At the time of the end, the net is drawn in containing two kinds, the good and the bad; the good are preserved and the worthless are cast back into the sea.

The much-disputed parable of the leaven also teaches this dispensational truth, however, with a broader, more paradoxical and mystical meaning. The leaven in a sense symbolizes the word, or truth that was sown in the world; small and apparently insignificant to begin with, but like the mustard seed, increasing to a mighty power. In Matthew, chapter 13, Christ gives us the parable of the mustard seed which typifies the growth and development of the kingdom from a small beginning. You will also

observe that the mustard seed, or tree, is a concrete, material thing. This parable is immediately followed by the parable of the leaven which was evidently given in order to add emphasis to the same spiritual truth of growth: "Another parable spake he unto them. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." It is very evident that the mustard seed in the one parable and the leaven in the other are typically synonymous.

The woman in the parable symbolizes the Church whose duty it was to bring in the kingdom. The three measures of meal signify the temporal, or material elements of the kingdom in measures of time. The leaven corresponds to the active principle, or knowledge pertaining to the kingdom, like the mustard seed manifesting itself in phenomenal growth or development. The kingdom of heaven would not be compared with an evil thing. This leavening process of the truth works silently, almost imperceptibly, coming "as a thief in the night," until suddenly it comes to its fruitage in the end of the age, separating the good from the bad, the just from the unjust.

Leaven, like knowledge, is not necessarily good, or evil. Knowledge only is good when it is imbued with the Divine knowledge or purpose. Human knowledge, apart from Divine knowledge, becomes evil and devilish. As we demonstrate elsewhere, knowledge is a regenerating principle; likewise, this leaven in the parable signifies the active, or regenerating principle of the kingdom; it

brings blessing to the righteous and error ensnares the wicked. The necessary part of regeneration is degeneration. We have this well illustrated in the process that ripens the grain for the harvest; this ripening process, which corresponds to leaven, is not necessarily evil. On the one hand we have the leaven of unrighteousness: "They that sow to the flesh shall of the flesh reap corruption;" and on the other hand, the leaven of the righteousness: "They that sow the spirit shall of the spirit reap life everlasting." In both cases we observe the same process of growth and development, ending in a harvest. The same sunshine and rain that ripened the wheat ripened the tares also; likewise, the same truth that liberates and sets free those who love the truth, condemns and destroys all who are opposed to the truth; we have on the one hand, a fruitage or reward of unrighteousness and on the other hand a harvest or reward of righteousness.

The line of demarkation does not exist in the process of growth, but rather in the fact that one is tares and the other wheat. For as Christ tells us, the wheat and tares must grow together until the harvest. The same knowledge and education that make a good man better, in the same degree will make a bad man worse. The whole question hangs upon the fact as to whether a man is a righteous man or an unrighteous man in the sight of God. Does he correspond to the wheat, or to the tares? The Scriptures give us the only safe rule to judge by: "By their fruits ye shall know them."

CORRUPTIBLE AND INCORRUPTIBLE.

"So, also, is the resurrection of the dead; it is sown in corruption, raised in incorruption. It is sown a natural body, raised a spiritual body."

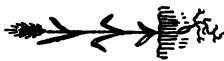
From this passage of Scripture and similar ones, we learn that there is a natural, or corruptible body, also a spiritual, or incorruptible body. The world in general is composed of these two elements, natural and spiritual, or corruptible and incorruptible. The same laws that apply to the individual must apply to the world, or age. The corruptible must put on incorruption. Out of the corruption of the old order is coming the new order. The natural body is giving place to the spiritual body. The law and the letter is being fulfilled in love, or the spirit.

The question naturally arises, why, in the Divine economy of things, is the corruption of the temporal necessary to the birth of the spiritual? and we answer, because of man's sinful and fallen nature. It was divinely ordained that the natural, or temporal elements, should give place to the spiritual by a process of growth, or evolution; but man, by his free will, has rebelled against God's purpose; he has clung to the letter and rejected the spirit. In doing this, man has violated and infringed the fundamental laws of the universe. In the process of time, these laws which have their source in God's eternal and unchangeable nature, will readjust this infraction which brings judgment upon man for his sin. The Lord may be patient and long suffering, but in the end, the truth must prevail. From these considerations, it can readily be seen that God's purpose must vindicate

itself. When that time arrives, it will be judgment and not mercy; a corruption and destruction of all that is opposed to God's purpose.

In our present generation, we discern clearly the passing of those things which belong to the old dispensation and the coming of the things which belong to the new. All that is corruptible and unessential shall be left out, and all that is essential to the further growth and development of the human race will go over into the new age or dispensation. The patriarch Jacob, in his remarkable blessing on Joseph, compares these good things to the vine that leaped over the wall. Missionary and philanthropic enterprises, lecture bureaus, Boy Scout movements, and, in mechanical inventions, such as the telephones, automobiles, flying machines, phonographs, moving pictures, and similar devices, are calculated to disseminate knowledge among the masses. Such enterprises and inventions, symbols of democracy, belong to the new dispensation, and in effect are corrupting, destroying and disseminating the old order. Or, in other words, the old is being fulfilled in the new. As Christ said: "Every plant which My Father hath not planted shall be rooted up." The corruptible must put on incorruption, the natural body must give place to the spiritual body. Primarily this applies to the individual; collectively, to the age, or dispensation.

In this respect, God's judgments are the inevitable result of a specific cause. "Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of

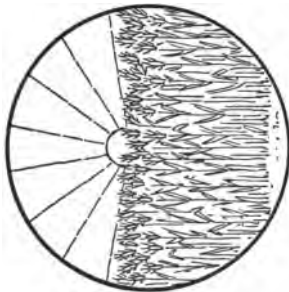


ISAIAH 17:11

"IN THE DAY SHALT THOU
MAKE THY PLANT TO GROW"

"AND IN THE MORNING SHALT THOU
MAKE THY SEED TO FLOURISH"

"BUT THE HARVEST SHALL BE
A HEAP IN THE DAY OF GRIEF AND
OF DESPERATE SORROW"



"THE HARVEST IS THE END OF THE AGE, AND THE REAPERS ARE THE ANGELS," MATT. 13:39

the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting."

"THE HARVEST IS THE END OF THE AGE."

We have endeavored to show that an age is simply the reflexion of the individual. As the individual is born, grows, and dies, so likewise, an age is subject to the same laws. All temporal things pertaining to time must necessarily have an end. And out of the disintegration of the old order is born a new dispensation, fulfilling a new Divine purpose. We have also shown that historically, or in its relation to time, every two thousand years has marked an epoch in the world's history. In the end of each age, there is a closing up of affairs pertaining to the things of that age. As the life and source of an age exist in the individual, consequently, a chosen people, or seed, will constitute the substance of the age. "The Holy seed shall be the substance thereof." This seed forms the nucleus of the new dispensation.

As Christ illustrated it, the history of an age corresponds to a stalk of corn: "First the blade, then the ear, after that the full corn in the ear." In the early stages of its growth, the life is diffused throughout the stalk as indicated by its green coloring. At the time of harvest, indicated by the yellow coloring, the life passed into the seed, when it is threshed out by tribulation; thus the seed is separated and removed from the chaff. An age, or dispensation passes through this same process of seed time and harvest. The process leading up to the consum-

mation of the age is evolutionary, a gradual growth and development; the passing of the old and the coming of the new age, however, is sudden and revolutionary, a characteristic of all birth. "The harvest is the end of the age and the reapers are the angels."

It is reasonable to suppose that the seed cannot harvest itself. While the seed may ripen and be prepared for the harvest, yet the harvesting itself must be accomplished by spiritual forces, messengers ordained of God. This significant fact is brought out in many parts of the Scriptures. Our present irrational and involuntary social conditions prove conclusively that men and nations have very little to do with affairs, so far as the determining factors are concerned.

This is what is meant in Scripture by the Great Day of the Lord. The battle is the Lord's, Christ Himself is leading and ordering the hosts of the battle. We would also call attention to the fact that our present world conditions not only mark the consummation of the age, but the ending of temporal power, one of the most momentous events in the world's history. As we have shown, the temporal elements correspond to the chaff, the spiritual elements to the wheat. At one time the chaff was necessary to growth and formation of the wheat, but at the time of the harvest, the chaff is separated and removed; this is likewise true of the temporal in its relation to the spiritual. In past ages there has been very little distinction between temporal things and spiritual things; in this ending of the age there shall be a complete

separation of the one from the other. The burden of all of Christ's parables is to bring out these elements of reward and punishment, of separation of the temporal from the spiritual, of the good from the evil, of the just from the unjust, which separation is to take place in the harvest, or the end of the age. "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, in His hand a sharp sickle; and another angel came out of the temple, crying with a loud voice to Him that sat on the cloud. Thrust in thy sickle and reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

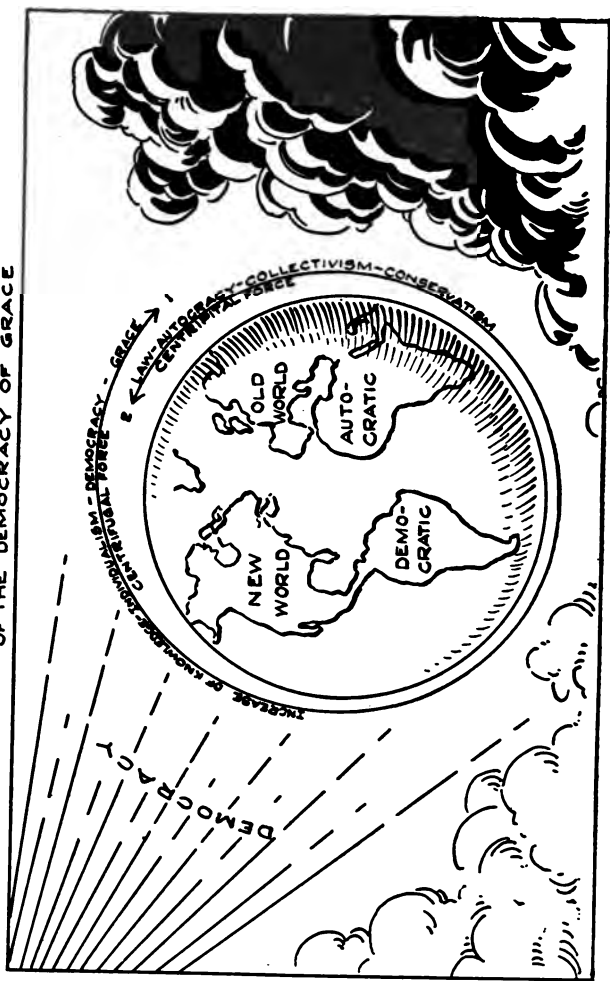


CHAPTER II.

INCREASE OF KNOWLEDGE.

"For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." Eccl. 1 : 18.

INCREASE OF KNOWLEDGE
THE PASSING OF THE AUTOCRACY OF LAW AND THE COMING
OF THE DEMOCRACY OF GRACE



GENERAL VIEWPOINTS ON THE SUBJECT.

By a careful study of the diagram on the opposite page, a more concrete and comprehensive idea is given of the relative order and correlation of terms that apply to the two great dynamic forces which underlie all government and all creation. In the Biblical story of creation it states that God separated the light from the darkness; the light He called day, and the darkness He called night. Here we have the basic principles of all creation, the positive and the negative poles. We are inclined to look upon this in a purely physical sense, overlooking the fact that it applies to the mental and moral as well as the physical. For mental and spiritual light corresponds to physical light; physical light without spiritual light could not exist.

It is the Divine purpose in creation that the light should overcome and supersede the darkness. Consequently the great influx of knowledge in the last decade is highly significant, for knowledge is mental light. The forces that govern the physical world correspond to the forces that control the social or moral world. In the realm of physics, we call these two great principles the active and reactive, or the centrifugal and centripetal forces. The centrifugal is from center to circumference and the centripetal from circumference to center (see design). The order of the physical universe is controlled by these principles. When we carry this into the social, or moral

world, these principles are exactly duplicated; here we term them the liberal and conservative, or radical and reactionary.

By comparing line 1 with line 2 in diagram, the order and relation of these forces may be perceived very readily. It may also be observed that these two opposing forces or principles, at their base are the same; the centrifugal and centripetal forces are but component parts, or manifestations of one and the same force. So, likewise, in the social order, a radical and destructive false democracy has all of the characteristics of an intolerant and coercive false autocracy; in their basic principles they are identical. The centripetal is the byproduct of the centrifugal, in the same sense that collectivism is the product or effect of individualism. As we will show, democracy is the natural evolution of autocracy. The liberalistic force should always be in the ascendancy. If you were to place line 1 above line 2 in the diagram, the world, or social order, would reverse and go backwards; knowledge would cease, ignorance and intolerance would prevail as it did in the Dark Ages. On the other hand, if the conservative force is weakened or destroyed, liberalism, radicalism and anarchy would soon destroy all governments; they would literally burn themselves up in friction and discord. There must be an equilibrium between these forces with the liberal, or centrifugal force somewhat in the ascendancy.

From these considerations, we discern that the increase of truth or knowledge into the world must be by a gradual and continuous process. At its base it is always evolu-

tionary, but when obstructed by the wilfulness and ignorance of men, it becomes revolutionary; like a powerful explosive, it disrupts and destroys everything that opposes it. The truth of the matter is, by the increase of the knowledge of God, the principles of Christ's kingdom have undermined the false, selfish and sinful kingdoms of this world. As a result of this we have just experienced a terrific explosion and down goes military autocracy. We hear the distant rumblings of another coming eruption that will destroy commercial autocracy, which will be followed by the destruction of a false, superstitious and intolerant religious autocracy.

The sudden increase of knowledge in the last generation corresponds to a sudden influx of light; it is fearfully destructive to all individuals or nations that have not a love of the truth, and likewise to all individuals or institutions, secular or religious, that are opposed to the purpose and principles of Christ's coming kingdom. "And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming." (2 Thes. 2:8.)

THE PROPHET DANIEL'S DESIRE TO KNOW THE END.

The prophet Daniel desired to know these things concerning the end, or fulfillment of prophecy, but the Lord told him to shut up the words and seal the book until the "Time of the End," and then the Lord, like a kind and indulgent parent, gives the prophet just a little sug-

gestion, or hint, when he says: "Many shall run to and fro and knowledge shall be increased." The reason for the sealing of this prophesy is very evident. It would be disastrous for man to know the end from the beginning. When the prophecies which Daniel sealed up are opened, it means the end or consummation of the age. A premature knowledge of these momentous events would have been destructive to God's plan of salvation. It is the events of our present day and generation that are unsealing the book. This constitutes the real key to the Scriptures. It is so ordained, however, that only "the wise shall understand; the wicked shall do wickedly."

A like command was given to the Apostle John, when he beheld in a vision the angel standing with his right foot on the sea and his left foot on the earth, having in his hand a little book opened. When the seven thunders uttered their voice, John was about to write when a voice from heaven commanded him to write it not. This angel is the last messenger of time. His right foot on the sea and his left foot on the earth signify the temporal and the spiritual, the old and the new dispensation. The voice of the seven thunders is caused by the conflict between the natural and the spiritual. When this seventh angel sounds, the mystery of God shall be finished and time shall end in its relation to this closing age, or dispensation.

INCREASE OF KNOWLEDGE A REGENERATING PRINCIPLE.

As we have shown, the same laws and principles that apply to the individual are applicable to a nation, a generation, or an age. The end of the age, or dispensation, is caused by the great increase of knowledge among the masses; using the word knowledge in its larger sense, in proportion as you increase the knowledge of an individual, you develop his rationality and free will, thereby correspondingly increasing his moral responsibility; and to the degree that he becomes morally responsible, he is judged. To the extent that the rationality and free will of the individual are enlarged, the moral state or condition becomes less plastic, more rigid, less susceptible to improvement. This effect upon the individual reflects itself in the social order. To the degree that the people, or nations become wise, they are judged. "Not many wise after the flesh are chosen."

Knowledge is a regenerating principle; it is not truth, but it manifests the truth, and in proportion as you reveal the truth, you destroy all that is opposed to truth. This explains the paradoxical condition of things, the passing of the old and the coming of the new.

The great social unrest of the present day is due to this regenerating principle of knowledge being disseminated among the masses. Never in the world's history has knowledge been so generally diffused among the people. This is a significant fact. Its effect upon the individual reflects itself in the social order, with its cor-

responding dynamic effect upon national life. There can be no disputing the fact that knowledge is a good thing, yet, as Solomon says: "When you increase knowledge, you increase sorrow." This is true in the sense of regeneration; and degeneration is a necessary part of the process of regeneration. The coming of the new corrupts and destroys the old.

We have a good illustration of this in the government pertaining to the educational systems. A child may live in a back alley amidst the most adverse environments. Knowing no better, it is contented and comparatively happy. Because of the educational laws, the parents are compelled to send this child to the public schools. This school is a magnificent building, with refining influences much beyond anything that the child had ever known. As a result of these new environments, the child grows restless and discontented with its home associations. The meager income of the parents is inadequate to meet the new demands, and in many cases it works a great hardship, both for the parents and the child. This is but one illustration of many that could be given to demonstrate the paradoxical effect of knowledge upon the social order in general.

THE DYNAMIC EFFECT OF KNOWLEDGE UPON GOVERNMENT.

As we have shown, all government, when reduced to its last analysis, resolves itself into two great principles or elements; we may designate these principles by innumer-

able terms, such as individualism and collectivism; radical and reactionary; liberal and conservative; autocratic and democratic. These principles correspond to cause and effect; action and reaction; positive and negative; centrifugal and centripetal. They constitute the poles of all government. The stability of all government is maintained by the equilibrium between these two principles, or forces of government.

Knowledge is an active, or centrifugal force, and as action and reaction are equal, consequently, in proportion as you increase knowledge, the reaction is to bring together and unify. We observe the workings of these principles by modern inventions of all kinds, such as telegraphs, rapid transit, etc. These inventions are the result, or effect of knowledge; and in proportion as they expand, the reaction is to bring together and unify. By this process, psychologically, the physical world is becoming smaller and smaller; distance is being annihilated.

We observe the workings of these dynamic principles in the specialization of knowledge. The more we know of any one thing, the more we discover that this one thing bears an inseparable relation to all other things. In its relation to nations, you will observe the workings of this same process. As knowledge expands, the nations are drawn together as though by bands of steel. The inevitable effect of universal knowledge is universal empire. Knowledge being an active principle, it manifests itself in a growing and constructive energy, in the creation and dissemination of new ideas and new inventions of all kinds pertaining to knowledge, or the active principle.

The passive element, on the other hand, is conservative and restrains the active force. It clings tenaciously to the old established order of things, and has a natural tendency to become reactionary, thus establishing the law and the letter in disregard of the real spirit of things. The line of demarcation between these two principles of government exists where action ends and reaction begins; or, where cause ends and effect begins. This expansion and contraction as the result of knowledge is creating a great unrest and distress among the nations. The cure, however, for the ills created by this increase of knowledge is not less, but more knowledge.

MECHANICAL INVENTIONS AND INCREASE OF KNOWLEDGE.

One of the great contributors to this increase of knowledge exists in mechanical inventions of all kinds, such as the printing press, telephones, rapid transit, automobiles, moving pictures, and many others.

For more than a generation the printing press has been the most powerful factor in the dissemination of knowledge among the masses. The amount of printed matter on every conceivable subject, good and bad, distributed and read by the people, cannot be estimated. Of recent years the crave for automobiles and moving pictures is highly suggestive; so important are they, that the prophets thousands of years ago refer to these chariots with torches, and the pleasant pictures. As a disseminator of knowledge the moving pictures are exceeding the printing press, for the pictorial language is the fundamental language of the human race. As a supplement to mission-

ary endeavor they are sending knowledge and light to the remotest parts of heathen lands.

As a dynamic of individualism the automobile ranks high, in this respect it is a symbol of democracy. When we analyze the influence of the auto we observe the autocratic and the democratic elements well combined, with the democratic predominating. Or, in other words, relatively it puts the accent on individualism rather than on collectivism. The effect of knowledge by mechanical means is to incite the masses of the people to an intense activity; and by the alchemy of a definite social process separating the good from the evil, the just from the unjust.

THE MORAL EFFECT OF THE INCREASE OF KNOWLEDGE.

The effect of the increase of knowledge upon the individual is to develop the intellect abnormally, which is greatly detrimental to the heart qualities; as a result, we have great knowledge and wisdom, but a woeful lack of the finer sensibilities—the affections, the emotions and intuitive instincts, which are of the heart and more fundamental than the things of the head, or intellect. This error in the individual reflects itself in the social order; as a result we have a wave of rationalism, materialism, higher criticism, socialism and all of those errors that are the result of putting human wisdom, or knowledge above the simple old-fashioned faith in God. Our wars and social disturbances are largely the result of this error of substituting human knowledge for divine knowledge. As a result of this error we have been losing our grip on God

and upon the fundamentals of life, and drifting into a social condition that is antagonistic and detrimental to the higher, more spiritual things of life.

In all the affairs of life, we are putting the accent upon the active principle to the detriment of the passive; consequently we have a host of people that writhe in pain but never shed a tear. We are exalting knowledge, and power, and zeal; but oh, for a world that could weep!

INDIVIDUALISM AND COLLECTIVISM.

In proportion as you increase knowledge you increase the free will and rationality of the individual, which enlarges the scope and initiative of the individual.

This active, or liberalistic spirit, as the result of individualism, is tremendously destructive, disregarding all precedent, or any established order of things. Collectivism is the natural reaction of individualism. Its office is to bring into a unity and harmonize all of the constituent elements and units of individualism.

This great problem of our day and age is to restrain and control this great increase of individualism. As a result of the spread of knowledge, Europe has endeavored to control this individualism by militarism. Capitalism has sought to accomplish this by trusts, combinations of capital and economic interests. Socialism would solve this problem by a Utopian form of government by the principles of economic determinism. The Church would control this individualism by a superstitious regard for

the letter of religious doctrine, dogma and belief, and, in the end, religious intolerance. These remedies, however, shall all fail for the reason that they are founded upon law and force. As the Apostle Paul well says, the law made nothing perfect.

You cannot regenerate temporal things by temporal forces. The regenerating principle is not law, but love and truth; therefore, this individualism, as the result of the coming of knowledge, or truth, is the regenerating power of the individual; and, in reflex, extends to the whole social order.

The prophets employ innumerable comparisons to describe the coming of this regenerating principle of truth and judgment. It is compared to a refiner's fire and to a whirlwind out of the North. Amos compares it to an earthquake; Joel, to the devastation of locusts. A common comparison is to Assyrians, or Babylonians out of the North in their cruel and ruthless devastation of Jerusalem.

Every human device shall be employed to control this great wave of individualism, both in Church and State, but without avail. One of the chief remedies to withstand it is law; as a result, we have so much law that it has lost its effect. The failure of law to uphold government is becoming more evident every day. On the one hand, we are "hueing to the line" without mercy; on the other hand, there is a reckless disregard for all law, rule, or any established order, which goes to show that the principles which underlie all government are greatly out of equilibrium. One extreme will produce its opposite

extreme, even as action and reaction are equal. As a result of this conflict between individualism and collectivism, the very foundations of all government are shaken. Like a raging torrent, this excessive liberalism and individualism are overreaching all bounds or limitations. It may well be compared to a fire or conflagration that has defied all ordinary means to subdue it. Sweeping everything before it, this individualism becomes the great leveler, the regenerator of the individual and the social order; coming in judgment, it reduces everything to its last analysis, for back of the individual is the increase of knowledge, and back of this knowledge is God's eternal truth.

INDIVIDUALISM AND COLLECTIVISM AMONG NATIONS.

Many persons fallaciously look upon patriotism as a thing that should be relegated to the past. They claim that a patriotic spirit among nations generates strife and war; that it is narrow and uncharitable, lacking in a broad and comprehensive universalism. Reasoning of this kind shows a lack of knowledge pertaining to the fundamentals of government. Patriotism among nations is simply national individualism which is the soul and spirit of all universalism. Without national individualism, the co-operative, universal idea among nations could not exist. The success of the United States is due to the fact that, thus far, she has maintained the equilibrium between State rights and the Federal Government. The crisis in Europe at the present time is due to an excessive individualism as a result of the spread of knowledge. Racial

differences, the lineage of kings, pride, jealousy, commercialism, greed for territory, and, especially, lack of reverence for God and sacred things, are factors that preclude federation and amity; and just so long as these individual and collective forces of government are out of equilibrium, there can be no permanent peace among nations.

AUTOCRATIC AND DEMOCRATIC GOVERNMENT.

As we have shown, there are two elements, or principles of government, which manifest themselves in two distinct forms; the autocratic and the democratic. The democratic form is individualistic, active, free, and unrestrained. The autocratic form is collective, conservative and in the extreme form, reactionary. These two principles of government act and react upon each other; an extreme autocracy will produce a democracy, and vice versa. The stability of government is maintained by the equilibrium between these two forms or principles of government. A true democracy is created by a spread of knowledge among the masses; for, in proportion as you enlighten and improve the mental and moral condition of the individual, you create a true democracy. A false democracy is the result of license and a reckless disregard for the fundamentals of government. In proportion as you increase knowledge, the inevitable result is to bring together and unify. Consequently, in its relation to government, we can readily see that as we create democ-

rary, the natural and inevitable result is autocracy and a true autocracy can only be the result of a true democracy. An autocracy that is founded upon militarism, or upon the servility and ignorance of the people is a false form of autocracy. "All government derives its just powers from the consent of the governed." Thus, the real conflict is not between autocracy and democracy, as many people fallaciously suppose, but rather between the false and the true.

The false and the true go hand in hand; on the one side, we are creating a socialistic and atheistic democracy founded upon error and unbelief. The sure result of this spirit of liberalism will be the reactionary spirit of coercion and intolerance, the worst and most despotic universal empire that the world has seen—"The spirit of the beast." But above this in the spiritual realm, we have the coming of the true democracy founded upon the principles of love and truth. As a result of this, we will have the true autocracy in Jesus Christ. For the unity of love is in the spirit of tolerance and meekness, while the unity of law is in the bondage of servitude and restraint.

DEMOCRACY THE NATURAL EVOLUTION OF AUTOCRACY.

Democracy bears the same relation to autocracy that individualism does to collectivism. As we have shown, government in general is simply the reflection of the individual, consequently, the history of the world corresponds to the life of a man from childhood to the grave.

In the childhood period of the individual, it is controlled by parental and legal restraint: "Thou shalt,

and thou shalt not," under law which is autocratic in nature. As the child grows and increases in knowledge, this restraint is gradually removed; the child exercises its God-given free will and rationality. When we apply this to the world in general, especially from a biblical point of view, we see the corresponding analogy. The old dispensation was under law, the new dispensation is under grace. The old was autocratic and collective in nature. The new is democratic, free and unrestrained. The autocratic conception of God of the old dispensation, has given place to the democratic idea of the new. The line of demarcation between the old and the new was brought in by the coming of Christ, which was "in the fullness of time." From these considerations, it may be seen that in its larger and more general sense, democracy is the natural and fundamental evolution of autocracy, even as full grown manhood is the end and purpose of childhood. The individual is the beginning, and the highest good of the individual should be the end and purpose of all government, even as the seed is the beginning and the end of the plant. Man was not made for government, but government was made for man.

It was divinely ordained from the beginning, that mankind was to put off the old, natural, unregenerate elements which were under the law, by a gradual process of growth, or evolution; but, because of man's sin and fall, he lost the power to enter into the new spiritual relation, wherein he could exercise the freedom of his will and rationality, for without this there can be no real spirituality. Consequently, by God's plan of salvation through Jesus

Christ, man can gain through faith in Christ all that he lost in Adam; but it is so ordained that there is absolutely no other way for man to obtain this salvation except through the Son. This being true, we can readily see that there can be no growth or development, no true democracy or autocracy, except by faith in Jesus Christ. That which applies to the individual must necessarily apply to the entire social order. The regeneration and new birth of the individual primarily, and of the nations in general, are absolutely dependent upon their faith in Christ and Christianity.

A REACTIONARY AUTOCRACY AND A RADICAL DEMOCRACY.

By the great increase of knowledge among the masses, the entire social order is shaken to its foundations. A small percentage of the people have formed themselves into a social cast and, by innumerable means and methods, they have controlled and exploited the masses of the people, in some instances keeping them in abject ignorance, thereby creating a social, economic and religious autocracy that is more effective than standing armies. Because of the increase of knowledge through the means of the press, public schools and innumerable inventions such as rapid transit, telegraphs, moving pictures, phonographs, and especially as a result of religious freedom, the people are developing a self-consciousness that means death to all forms of reactionary autocracy and oppression. These conditions have created a desperate struggle

between the ruling classes and the masses. A false and intolerant autocracy is in a life and death grapple with a liberalistic, radical and destructive democracy. The purpose of this fanatical socialism is to root out and destroy every form of autocracy. In this respect, it is a judgment on autocracy, whether of a military, economic, or religious character. And on the other hand, an intolerant and coercive autocracy is a judgment on this radical democracy. The conflict between these two great forces is reducing government to its last analysis. The nations to-day are reaping just what they have sown; they have produced the cause, and the effect is sure to follow.

From a rationalistic viewpoint, men and nations have violated the basic principles of the social order. The present conflict between the positive and the negative poles of government is simply the readjustment of this infraction, and that readjustment is precipitated by the increase of knowledge, thus demonstrating the fallacy of human knowledge in its opposition to Divine knowledge, or human providence exalting itself against Divine providence.

THE EFFECT OF KNOWLEDGE UPON CHURCH GOVERNMENT.

These principles of government apply to the Church as well as to the State. In their relation to the Church, we call them the liberal and conservative element; combined, they constitute the poles, or dynamics of Church government. The Protestant branch of the Church represents the liberal element; the Catholic Church, the conservative. The equilibrium of the Church is maintained by

the balance between these two forces. The Protestant wing corresponds to the democratic; the Catholic, to the autocratic. As the name implies, Protestantism is a protest against reaction. This liberal element, or force of the Church, is created by the spread of knowledge, which creates individualism in the Church. When either the liberal element or the conservative element predominates to any great extent, it becomes disastrous to the Church. In the Dark Ages of the Church's history, the conservative force predominated to the extent of becoming reactionary. The Reformation reestablished the liberal element, consequently the equilibrium, of the Church. The Church has accomplished its greatest work where these dynamic forces have worked in harmony and accord. In a country where the liberalistic element greatly predominates, we have a harvest of atheism and unbelief; when the conservative prevails, we have religious intolerance, degeneracy and a lack of progress. The final analysis of all government of either Church or State is a conflict between these liberal and conservative forces of society, which acts and reacts upon each other with startling rapidity. At the present writing, the liberal forces are greatly in the ascendancy; as a result, we have a wave of atheism, freethinking and unbelief manifesting itself in lawlessness and a profound disregard for all precedent or established order of things. As action and reaction are equal, the inevitable result of this spirit of liberalism will be a corresponding reaction which will manifest itself in laws, rules and regulations which will coerce and curtail the free will and liberties of the individual; consequently,

reaction will prevail over action and progress will cease.

Because of this increase of knowledge, liberalism in the Church has increased enormously; in fact, it threatens to destroy the foundations of all orthodox belief. Because of this liberal tendency, the conservative force becomes reactionary in a vain attempt to suppress the liberals. This conflict between the liberals and the reactionaries will disrupt the temporal Church, upon the same principle that conflict between autocracy and democracy is disrupting the social order in general. We must not overlook the fact, however, that there is a true conservatism and a true liberalism within the Church; the real battle is between the false and the true.

From these considerations, we discern the fact that to the degree that you increase knowledge, you open and enlarge man's free will and rationality, thereby increasing his capacity to grasp and apprehend the truth and thus automatically increasing his moral responsibility. In this respect, it closes our option to choose between good and evil; knowing the truth as it is in Christ and Christianity, man must either accept and embrace it, or reject it, which brings judgment. This not only applies to the individual, but to the Church and to the entire social order. Because of this principle, the nations are separating; the Church is dividing; the true is being separated from the false. They must either accept or reject the principles of government laid down by Jesus Christ. As Christ declared, the coming of His truth shall make you free.

CHRISTIAN DEMOCRACY.

As we have shown, the old dispensation founded upon the law and the letter, "an eye for an eye and a tooth for a tooth," was autocratic in nature; the new dispensation is democratic. "The law was given by Moses, but grace and truth came by Jesus Christ." By the advent of Jesus Christ into this world, democracy first had its birth. In Christ's atonement and resurrection, we see the passing of the autocracy of law and the coming of the democracy of grace. Not that the law is entirely eliminated, but rather the determining factor is no longer law but grace. The natural evolution of autocracy is democracy. In proportion as knowledge is increased, you enlarge the capacity and freedom of the individual, morally, socially and economically.

The purpose of God's plan of redemption is to free mankind from the thralldom and bondage of sin through Jesus Christ who is the great emancipator of the human race. This plan has been gradual and progressive. God has been revealing Himself through Christ who is the Word of God made flesh. The God of the old Testament is the God of the new. The same personality, or being that created the worlds and set them in place; the same Creator who said, "let there be light and there was light," is the identical personality who knelt and washed the disciples' feet, declaring of Himself, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." The God of Sinai with its fire and lightnings and law, is the same God who hung upon the cross crying: "Father, forgive them for

they know not what they do." Christ was supreme in power, and supreme in humility; the King of all, and, at the same time, the servant of all. He was the greatest autocrat that the world has ever seen because He was the greatest democrat. He could not be one without being the other, for the basis of all spiritual power is love. Christ was the beginning and the end; the first and the last. In Christ the law was fulfilled in love. In Him the morning stars sang together. In Christ, "mercy and truth are met together; righteousness and peace have kissed each other," the Son of God revealed in the Son of man.

THE FOUNDATIONS ARE BEING REVEALED.

"There is nothing hid that shall not be revealed, and this word yet once more signifieth the removing of those things that are shaken as of things that are made, that those things that cannot be shaken shall remain."

The above Scripture is being fulfilled at the present writing in truth and mighty power; and is brought about, as we have shown, by the spread of knowledge and the coming of truth, which is judgment. By the passing of the autocracy of law, and the coming of the democracy of grace.

By the advent of truth, the fallacy of human knowledge becomes apparent; for in proportion as we increase and exalt human knowledge above Divine knowledge, we deviate from the fundamentals; consequently, in this end of the age, Divine knowledge which is the truth, or the word of God, asserts itself and overrules human

knowledge. As a result, of the works of men's hands, the error of human knowledge, as it opposes Divine knowledge, is passing, and the fundamentals are being revealed.

The effect of sin and unrighteousness has become an organic trouble and the people are much alarmed. "Self-preservation is the first law of nature." This not only applies to the individual but to the social order as well, giving rise to innumerable organizations, societies and commissions for the prevention of crime. This undoubtedly means a regeneration and reorganization of business and social conditions.

Such evils as the liquor consumption have become an economic, or business proposition and they must go. Their abolition somewhat disturbs and disorganizes the financial conditions of the world. In the financial world, you can observe the workings of this principle. Stock speculation, gambling, high finance and all similar practices, or vocations, will have judgment called upon them by this spread of knowledge and the coming of truth. One of the chief evils of society to-day exists in the great accumulation of this non-productive, parasitic element; but as any wise man can see, its days are numbered. The abuse of predatory wealth and all evils, religious, social and economic, will have judgment called upon them. There shall be no longer any questions as to what is good or evil, for evil shall be corrupted and destroyed. In this respect, we are getting back to the fundamentals, not by evolution, but by revolution.

Society, as a whole, is not degenerating, but regenerating, thus explaining the paradoxical conditions of things.

Society, to all appearances, is getting worse because it is getting better. We observe this especially in religious or church government. The formalism of creed and dogma is passing, and the real soul and spirit of Christianity is being revealed; or, in other words, we are corrupting the letter, and the spirit is being revealed. The death and disruption of the old is absolutely necessary to the birth of the new. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

THE TREE OF KNOWLEDGE.

"In the day that thou eatest thereof thou shalt surely die." The average Bible student has a very hazy conception of what this Scripture means. There are distinctly two aspects of knowledge as indicated by the two trees in this story of creation; the tree of knowledge, to know good from evil, and the tree of life. The one represents human knowledge, the other Divine knowledge. Divine knowledge comes directly from the revealed word of God and is not a speculative achievement of man.

God's knowledge imbues man's knowledge, even as the soul quickens the body and gives it life. Human knowledge apart from Divine knowledge brings death and destruction to the individual, or to the nations. Human knowledge in itself is good; it is only when it separates and exalts itself against Divine knowledge that it becomes evil.

In the light of present world events, we discern clearly the significance of this tree of knowledge; as we have

shown, it is a great principle, fundamental to the order of creation. In the past this increase of knowledge has been held in restraint, but in this ending of the age, the ending of temporal power, the Lord is releasing the lightnings of Divine truth and judgment. The effect of this is to destroy all that is evil and to preserve the good. "In the day that thou eatest thereof thou shalt surely die." This applies not only to Adam but to the whole race of Adam. In a potential, or moral sense, this has been fulfilled. The moral sense or cause, however, is only now manifesting itself in a literal effect. What day does the Creator refer to? The Lord's day; the day of God's wrath; the time of Jacob's trouble; the day of visitation; the time of the end; the fall of Babylon; what Christ called a time of trouble such as never was since there was a nation. "But as the days of Noe were, so shall the coming of the Son of man be."

This is a time of test, trial or judgment, that shall come upon the nations in the end of the ages, when the old order of world governments shall come to its end; when Christ's kingdom shall prevail over the kingdoms of this perverse age or generation. The Word declares that in that day thou shalt surely die. This signifies the destruction of the old Adam, and the coming of the new Adam, in Jesus Christ. Potentially, or morally, this death has been consummated, but not literally or materially. This day referred to by the Creator is brought about by the great increase of knowledge among the masses; to-day, in this end of the age, the nations are eating from the tree of knowledge to know good from

evil, and having this knowledge, they must choose the good, or the evil, which brings death or life, consummating the end of the age, or harvest.

According to the story of creation, it was the woman who took the initiative in eating from the tree of knowledge. Compare this fundamental truth, with the modern feminine movements in their many different forms—especially in their political aspects, and they correspond in principle to Eve eating from the tree of knowledge. Potentially this existed in principle from the beginning, literally or materially it is only now being consummated in time.

This regenerating principle of knowledge has been working imperceptibly, as the life germinates in the plant; when at a specific and definite time called in Scripture "the time of the end," it suddenly bursts forth in its flower and fruitage, separating the good from the evil, the wheat from the tares. At this time; this end of the age; the day of the Lord; the ending of temporal power, the righteous correspond to the wheat and reap life everlasting; the wicked are the tares and reap corruption.

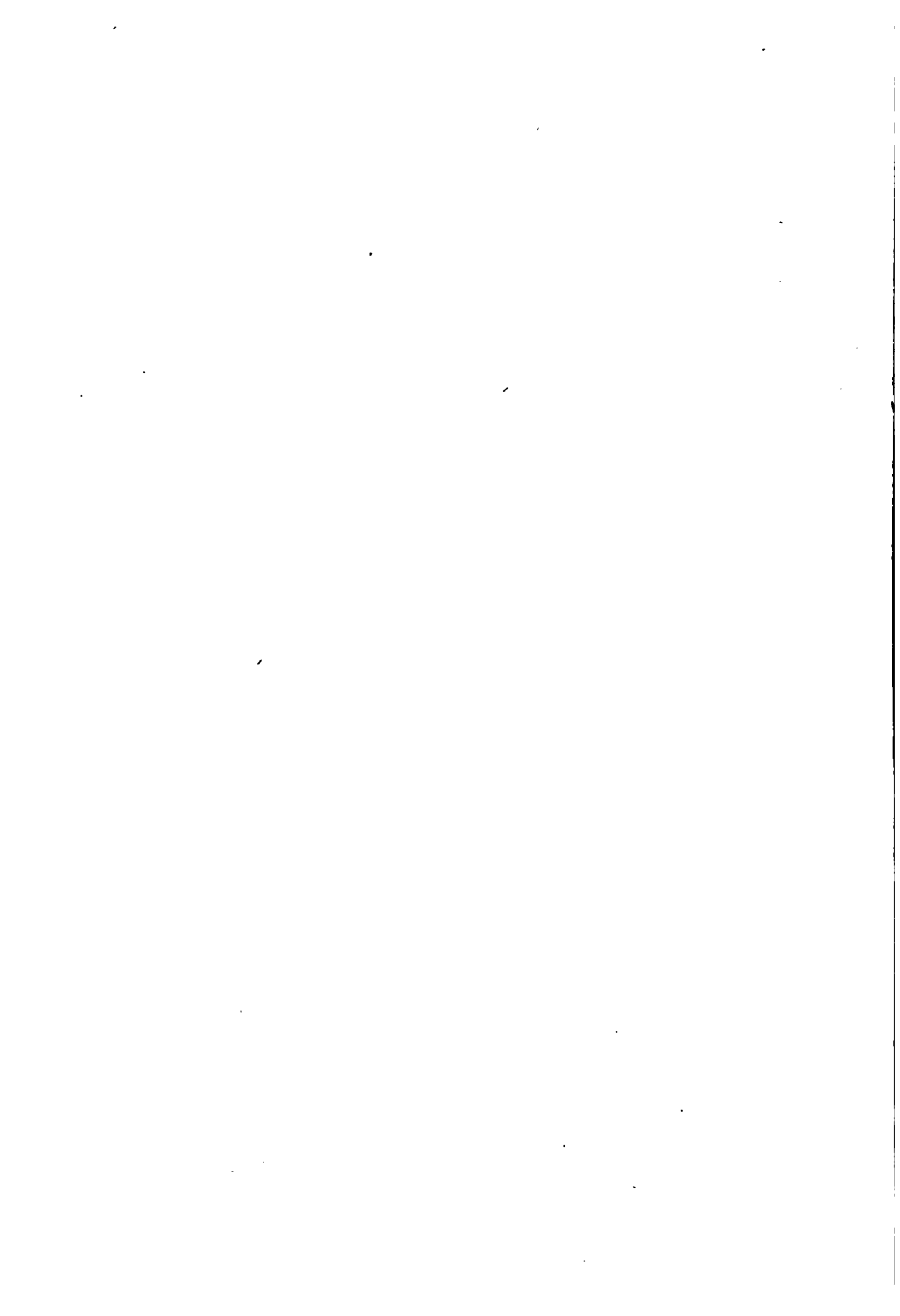
In Jesus Christ, the God Man, we see the coördination of these two elements of knowledge, the human and the Divine. In His human nature Christ was the tree of knowledge to know good from evil; in His Divine nature, He was also the tree of life, and by Christ's death and resurrection the human was subordinated to the Divine. And by this power of the atonement and resurrection, "The knowledge of the Lord shall cover the earth, as the waters cover the sea."



CHAPTER III.

IS THE WORLD GETTING WORSE OR BETTER?

"Think not that I am come to send peace on earth, I came not to send peace, but a sword." Matt. 10: 34.



GENERAL ASPECTS OF THE SUBJECT.

In a general way, we have outlined the great fundamental principles or forces which underlie all government, showing the effect of knowledge upon the individual and upon governments. We have also endeavored to define the distinctions between the temporal and the spiritual; the corruptible and the incorruptible; the finite and the infinite; also their relation, the one to the other. It has also been our purpose to illustrate and to demonstrate the relation of these principles and forces to the closing of this age, or dispensation.

By raising this perplexing question, is the world getting worse or better, we would make a more direct and concrete application of these principles to society in general, and the individual in particular. Combining analytic reasoning with scriptural interpretation, we would demonstrate and explain the present regeneration of the social order, which necessarily involves many seeming contradictions that exist because of the paradox of life and death.

DEFINITION OF A WORLD.

The question arises, what do we mean by a world? A world, like the individual, is composed of three distinct elements: physical, mental, and moral, which correspond to body, mind and soul. As a reflex from the

individual we have the business world, the art world, the religious world, and worlds too numerous to mention. A world, in a general sense, is simply the product of certain ideas or purposes, or a series of ideas.

In a dispensational sense, a world is a period of time, called an age. Every two thousand years has marked an age, or epoch in the world's history; the Scriptures speak of the old world before the flood. When Christ said "My kingdom is not of this world," He meant not of this age, or dispensation, but of a new age; the millennial age. From these considerations, it can be seen that the old age, or dispensation must pass away "as a moth eaten garment," and out of the corruption and disintegration of the old world's order shall come a new order, or age fulfilling a new Divine purpose.

OPTIMISM AND PESSIMISM.

There are two distinct views of this question; the one optimistic and the other pessimistic. And when we consider this question from both points of view, our judgment is suspended in an equilibrium between yes and no. In some respects, the world beyond question is getting better; in other respects, there can be no disputing the fact that the world is getting worse. The error of both the optimist and the pessimist is due to their inability to distinguish between the temporal and the spiritual elements,

OPTIMISTIC VIEW.

On the one hand, we have a numerous class of optimists who claim that in a literal, matter-of-fact sense, the world is getting better. They call attention to the growth and development of knowledge; man's wisdom and fearlessness in subduing nature and overcoming disease; the improved methods for detecting and punishing crime; the growth of charities and philanthropies of all kinds. They correctly affirm that the standard of righteousness was never so high as it is at the present time. The gist of this optimism consists in denying or ignoring any distinctions between natural things and spiritual things; or the letter and the spirit. In other words, they give an eternal character to temporal conditions. The basis of this optimism is evolutionary. They claim that the regeneration of man will be by a process of growth, or evolution; by the spread of knowledge and invention; by social reforms; by economic determinism. Thus they would cure the ills of humanity. In its most radical form, this optimism becomes socialistic and atheistic, denying the fundamentals of Christianity. They repudiate the fall of man and his need of Divine redemption, thus denying the atonement, the new birth and the Divinity of Christ.

PESSIMISTIC VIEW.

On the other hand the pessimists compile much evidence of facts and figures to prove that the world is literally getting worse. The great increase of intemperance, lawlessness and wickedness of all kinds is cited;

and worse than these, the vanity and pride of life. From this point of view, we find an insatiable greed and avarice; a misuse of power and authority; a corruption of justice to an alarming degree; a great disregard for sacred things; consequently, a decadence of the Church, the home and the marriage relation. As a result, we enact a multitude of laws, but are impotent to enforce them. The inability of law to uphold government is becoming more and more apparent every day.

✓ One of the best arguments of the pessimists is the failure of nations to create a world's peace. We cry, "Peace! Peace!" but there is no peace. In this respect we seem to be going backwards and not forwards. When we consult the Scriptures on this subject, it unquestionably favors the pessimistic viewpoint, that the world shall wax worse and worse, until the final consummation and end of the age, or dispensation. According to the Scriptures, the coming of truth and the prevail of righteousness is revolutionary, rather than evolutionary.

THE QUESTION A PARADOX.

After considering this question from both points of view, we must come to the conclusion that, in a certain sense, the pessimist and optimist are both right. The world is getting better because it is getting worse. The question is a paradox. Literally, materially, or in a temporal sense, the world is getting worse. On the other hand, however, in an ultimate, fundamental, or spiritual sense, the world is getting better; or, in other words, the

world is not degenerating but regenerating. The process by which the world seems to be getting worse is degeneration—the corruption and passing of the non-essentials. The means by which it is getting better is regeneration—the revealing of the fundamentals and essentials of life. In this respect, degeneration is absolutely necessary to regeneration. “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.”

Literal death is absolutely necessary to spiritual life. As Paul says: “Dying, and behold we live; sorrowful, but always rejoicing; having nothing, yet possessing all things.”

This paradox of life and death is a fundamental principle of the Scriptures. Christ died upon the cross to manifest this truth: that all worldly or temporal things must die and give place to spiritual things. Temporal governments must give place to spiritual, or heavenly governments. The earthly Church must be replaced by the heavenly, as Christ said: “My kingdom is not of this world.” And He meant by “this world,” the unregenerate elements. The new heavens and the new earth is a regenerate world wherein righteousness and truth prevail. By grasping the spirit of life as taught by Christ, we receive the spiritual mind and subdue the carnal mind. A new heart and a new mind in the individual constitute a new man—a new world in Christ Jesus. “Behold we have passed from death unto life because we love the brethren.”

In order to demonstrate this paradoxical characteristic

of the subject, we would use the following illustration: The writer in the course of a lecture on this subject was endeavoring to make clear this paradoxical condition of the social order. A friend who walked home with me after the lecture, had some difficulty in grasping this phase of the subject. The road we traversed was an old highway that had served its day of usefulness to the extent that it was dangerous for pedestrians. The authorities at that time were straightening, grading and paving the road, consequently it was torn up and almost impassible. By way of illustration, I remarked to my friend: "Here is the whole question in a nut shell; is this highway getting worse or better? From all external appearances it was getting deplorably worse, but in its ultimate sense, it was getting better. My friend readily grasped the application in its relation to society and the world in general. The world is getting worse because it is getting better. In all reconstruction, social, or otherwise, things must get worse before they can get better. As the prophet Isaiah says: "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isaiah 40: 3-5.

CHRIST'S ATONEMENT FOR THE WORLD.

From a Christian point of view, the atonement of Christ for the world bears a vital relation to this ques-

tion—Is the world getting worse or better? While we generally look upon the atonement in a dogmatic theological sense, yet the truth of the matter is, the atonement of Christ for the world is a bigger thing than theology has ever dreamed of. It is not alone an abstract principle, but in our day and generation it is becoming in this respect a concrete fact. The atonement has a dynamic effect upon the social order, bringing judgment and vindicating God's eternal truth.

There are two sides or phases to the atonement, the literal side and the spiritual side. These elements exist because of the fact that Christ was both human and divine. Potentially or spiritually, Christ was slain from the foundation of the world. This constitutes the Divine element, but this potential sacrifice in the very nature of things, must be manifested in time and on a literal cross, which is the human element.

"As IN ADAM all die, even so IN CHRIST shall all be made alive." The death of the old Adamic race is absolutely necessary to the birth of the new race of mankind in Jesus Christ. Adam's sin brings death absolute and complete to the whole race of Adam and everything that pertains to it; for the curse of death was not alone upon Adam, but upon all creation as well, for Adam was the crown and head of creation. "Curst is the ground for thy sake * * * thorns and thistles shall it bring forth to thee."

In the eternal nature of things, the old Adamic race must end in a cataclysm of judgment and destruction. This includes all human man-created governments, every-

thing that is not founded upon the principles laid down by Jesus Christ.

"For in the day that thou eatest thereof, thou shalt surely die." Potentially or spiritually this day has been fulfilled; it is only now literally being consummated in time. Adam has been falling for thousands of years, and so to speak, he is only now hitting the ground. The purpose of Christ's atonement was to warn man and to provide a way of escape from this judgment of death that is to come upon the world in the end of the ages, the ending of temporal power.

In the Adamic race, the old world's order is ending in corruption, and shall pass away as a moth eaten garment. In Jesus Christ, the new world and creation are having their birth.

It is so difficult to make the average person comprehend that God does not remove this awful sentence of judgment and death; He only provides a way of escape through the sacrifice and atonement of Christ. When God's word declares "Thou shalt die" it is not merely an arbitrary mandate of the Divine will as some people suppose, but rather, it exists in the eternal and unchangeable nature of God and in His word or righteousness. God's word brings judgment and death to a sinful and rebellious world; His love brings life through faith in Jesus Christ.

The Holy Spirit of God was incarnated in sinful flesh, and in this dual personality of the God-man, the world's great battle was fought and won. In Christ's death and atonement, "the corn of wheat fell into the ground and

died"—representing the death of the old Adam. In His resurrection, we have the birth of the new Adam and the new creation.

LAW AND LOVE.

The old order of government is founded upon law, the new order upon love; the conflict in the world to-day is between the old and the new.

To transfer the governments of this world from law and force to love and truth is a difficult and painful task. If we were to suddenly put the governments of this world on a love basis by opening up our jails and penitentiaries, by abrogating all laws and penal restrictions, the result would be anarchy, rapine and murder in its worst form. Evil and unprincipled men would take advantage of these liberal conditions; they would rob the poor and enslave the weak without limit. By violence and bloodshed government would be reduced to its last analysis. In a sense, this is exactly what is taking place in the world to-day. The love element, as opposed to law and force and the basic principle of Christianity, is undermining law as the determining factor in government. The new covenant of Grace is superseding the old covenant of law. As a result, the law is losing its power to uphold government. We have a good illustration of this in the birth of democracy, which is founded upon a love principle; it should come by a gradual process of growth and social development and the spread of Christianity; but because of greed, avarice and pride, democracy can only come by a bloody revolution. We have a splendid illustration of

this in Russia at the present writing. The world to-day is confronted with this awful truth and has just begun to realize it. Christianity in its opposition to anti-Christianity involves this same principle in a much larger degree. The old Adam in the natural unregenerate man will not surrender without a desperate struggle such as the world has never seen.

In the social upheavals of to-day we see the practical side of the atonement; on the one hand the manifestation and vindication of God's eternal truth, in the most awful judgments on a sin-cursed world, and on the other hand a revelation of His everlasting love through Jesus Christ who went as a lamb to the slaughter, who suffered the death of the cross in order to manifest this fundamental truth, that God's love is the basis of His justice.

As we have shown in a sociological sense, to remove the law in favor of mercy, or to even weaken the law becomes a disaster. This is also true of God's law or justice in its relation to His mercy.

In proportion as God's love is manifested to the world, His truth and righteousness is revealed. His love brings life and salvation to all who love the truth, but death and destruction to all that is opposed to the truth. This truth constitutes the paradox of life and death, and explains why the world is getting worse in one respect and getting better in other respects.

In the old Adam the world is literally dying, going down into the grave and the pit. As the Psalmist says "The sorrows of hell compassed me about, the snares of death prevented me." As Christ declared, "For then

shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. "By faith in God's word I perceive the impulse of a new life, I feel the pangs of a new birth manifesting itself in a new world a new creation. Having triumphed over hell and death with the Apostle Paul we shout: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 55-57.

CHRIST THE HOPE OF THE WORLD.

It is a notable fact that the attacks upon the fundamentals of Christianity are mostly centered upon the doctrine of the atonement. This is especially true of the optimistic class of errors such as Christian Science. Their purpose is to repudiate the blood atonement of Christ as a means of salvation for the world.

God said unto Adam "In the day that thou eatest thereof thou shalt surely die," and Satan said "Thou shalt not surely die." And in this controversy between God and Satan lies the whole question of good and evil, of truth and error. We have a host of people to-day that are still reiterating the same lying deception that the old Adam, the natural unregenerate man and world, shall not die. This war and deplorable social conditions are but a vindication of God's word and eternal truth. It is true, that there is no social reform or political expedience of any kind that can save the world or make it better,

unless they are founded upon faith in the atoning blood of Jesus Christ. We have exhausted every means and method of perpetuating government without dependence upon God and faith in His word—the source of all life and government. This universal war and bloodshed is the world's judgment that has been foretold by the prophets of old; it is the literal and spiritual death and destruction of the old order, the old Adam. Morally this took place at the foundation of the world; literally it is only now taking place in time. The Lord foreseeing this has provided a way of escape through the blood of His Son, and the individual or nation that fails to take refuge in God's plan of salvation will come under the judgment. For Christ is the hope of the world, and only by and through Christ can the world be saved or become better.

THE GREAT WAR IN ITS RELATION TO SOCIAL REGENERATION.

The paradoxical elements in this question, "Is the world getting worse or better?" are well brought out in the recent world's war. On the one hand, everything seems to be going to pieces. This war has disorganized all social and economic conditions to such an extent that it looks as though civilization were a failure. On the other hand, we discern clearly the coming of a new order of things that will be greatly beneficial to the common people. The arrogant pride of kings and princes; the greed and selfishness of predatory wealth; the sham and hypocrisy of religious cant and dogmatism, are having

judgment called upon them by the advent of this great war. When we take all of the benefits of this war, physical, mental, and moral, and compare them with the loss of life, and suffering both physical and mental, you will find that the benefits will greatly exceed the damages. The effects of this war cannot be measured by the span of a single generation. We are fighting the battles of freedom for generations yet unborn. It has been well said that as a result of this war, the world will never be the same again; it will be a different world. Our governments will be founded upon a different basis, actuated upon different principles.

Because of man's sinful unregenerate nature, the world, or social order in general, has been infracting the natural, fundamental order of things. These laws like the Divine nature are patient and long-suffering, but in the end they will not tarry. The readjustment of this infraction is always sudden and revolutionary. "Justice and judgment are being brought to the plummet." As God's judgments are always regenerative, consequently, the effect and purpose of this war is to destroy all nonessentials; every evil or unholy thing that exalts or opposes itself against Christ's kingdom shall be destroyed. To bring down the proud and to exalt the humble, is the evident purpose of this social unrest.

When we consider the downfall of military autocracy in its relation to the question regarding the world's getting worse or better, we discern clearly the elements that underlie the overthrow of all evil. While admitting that as the result of the increase of knowledge among the

masses, we have created an atmosphere that is sure death to autocracy in all forms, yet the facts prove that military autocracy, as exploited by the Germans, seems to generate a superhuman strength, and it was eighty per cent. successful before it was overthrown. It would seem that the Lord Almighty in His wisdom had a safe margin on the right side of the ledger before He permitted the conflict to begin. This likewise applies to the overthrow of all evil. Satan, or the prince of this world, will not permit himself to be bound without a desperate struggle such as the world has never seen. When Christ cast out demons, they tore their victims and did all the damage they could before leaving; the same is true of evil in general. The false prophets have greatly deceived the people into believing that the overthrow of unrighteousness and the prevail of righteousness in the world is purely an evolutionary process. While this may be true in the sense that the forces of both good and evil have gathered and marshaled themselves for the final struggle, yet there is no disputing the fact, as proven in the present social conditions, the final consummation and conflict is sudden and revolutionary: "Behold I come quickly." The great increase of sin and wickedness in the world to-day is not due to the fact that unrighteousness is prevailing, but rather it is being uncovered and exposed and is making its last desperate stand against the coming of Christ and His kingdom.

From these considerations, it can be seen that the world in general is not degenerating but regenerating. Out of this mass of trouble and corruption, such as never

was since there was a nation, shall come a new order, or dispensation founded upon the eternal principles laid down by Jesus Christ.

AS APPLIED TO NATIONS AND THE SOCIAL ORDER.

Men and nations have disregarded and obstructed the natural growth and evolution of the social order; as a result, they have retarded the coming of God's blessings to humanity, but in the end, God's truth and judgment will prevail. What should have come by a natural growth and evolution will come suddenly by revolution, to the great consternation of the wicked, as the bursting of a water dam sweeping everything before it. In Europe it means the end of military autocracy, the divine right of kings, the end of inordinate greed and avarice, the lust for power. In the United States, it signifies the overthrow of commercial autocracy. All institutions, or individuals, that have made a practice of cornering food products, controlling public utilities, or in any way enriching themselves at the expense of the common people—all such institutions or individuals will have judgment called upon them. There are universal laws which govern the social order. By the increase of knowledge, certain individuals have been perverting and infracting these laws for their own greed and gain. The present social crisis is but the readjustment of this infraction. Whether we use the term of the rationalist and call it violated law, or that of the religionist and call it God's judgments' the

effect in substance is the same. Justice and judgment are being brought to the plumb line.

By the spread of knowledge and the coming of truth, the artificiality, the hypocrisies and shams of society are being revealed and exposed. We would not assume, however, that the present regenerating process will abolish these evils entirely, but we do claim that when God's judgments in truth have regenerated this age, society will approximate perfection more nearly than it has in any age of the world's history.

THE INDIVIDUAL ELEMENT IN THE QUESTION.

As we have shown, the basis of all governments, of all collective interests exists in the individual, and the same laws that apply to the individual also apply to the age or a world. To illustrate this, we will assume that an aged man is dying. Granting that he is a Christian man, let us ask him the question whether he is getting worse or better? So far as the physical, temporal, or material elements are concerned, he is getting worse; spiritually, he is getting better. A long and useful life is being fulfilled in the object and purpose for which it was created. In one sense he is dying; in another sense, behold, he lives! "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." In a primary sense, this applies to the individual; in a general or collective sense, it applies to a world.

If, through faith in Christ, we have entered into the

proper relation with God, which constitutes the "new birth," to us the world is getting better. All of the laws known and unknown are working in our favor. If we have not consummated this relation, for us the world is getting worse. "Say ye to the righteous, it shall be well with him, but woe to the wicked, it shall be ill with him, for the reward of his hand shall be given him." Each one shall reap just what he has sown. This is clearly the teaching of the Scripture on this subject. Therefore, in answer to this perplexing question, "Is the world getting worse or better?" we may, with the inspired prophet upon the watchtower, peer out into the night with its lights and shadows, its joys and sorrows, its life and death, and to him say. "Watchman, what of the night?" And the answer returned: "The morning cometh, and also the night."

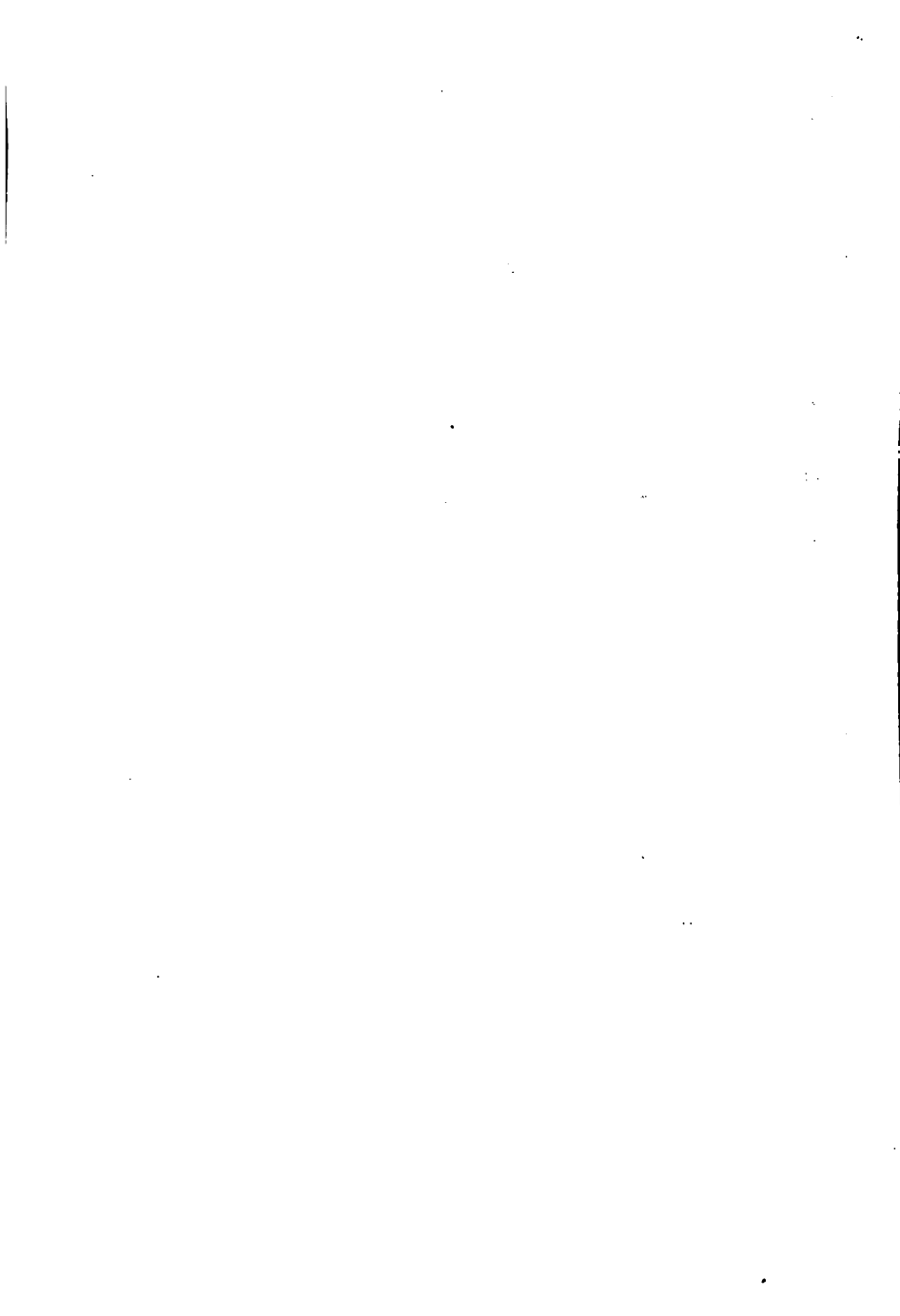
CHAPTER IV.

JUDGMENTS AND EVENTS IN THE TIME OF THE END.

JUDGMENT OF THE CHURCH.

THE NATIONS JUDGED.

RESTORATION OF THE JEWS.



SPECIFIC JUDGMENTS IN THE TIME OF THE END.

All sin and unrighteousness brings judgment, even as the effect follows the cause. There are two classes of judgments, general and specific. As all sin differs in kind and degree, so, likewise, do the punishments for sin differ. When you put your hand in the fire you are burned and not drowned. There is a specific punishment for the violation of certain laws. This order in the natural has its correspondence in the spiritual. In dealing with law, either natural or spiritual, we should be careful to always include this provision: that back of all law exists a Divine intelligence which is above and superior to all law or order. All sin has its origin in a fundamental cause; this cause manifests itself in innumerable effects. These effects, in degree and kind, we call specific sins, and each specific sin has its corresponding judgment, or punishment. As the conflicts between these ancient nations were the effects of spiritual laws, or forces. so, likewise, these conflicts and disturbances of our present day are caused by the same spiritual laws of cause and effect.

Spiritual laws are not governed by time, but rather by moral states, or conditions of the individuals, or of nations. A certain moral condition will produce its effect, as the Lord through the prophets warns us of these judgments as the result of sin. We would not, however, con-

fine the interpretation of these judgments as being entirely fulfilled in any one nation, or age, for sin is a spiritual thing, and spiritual things are not subject to time or space. God's dealings with the Jewish people typify His dealings with the human race in general. The Jews were not a chosen people because they were better, or worse, than other peoples, but rather God is using them as an ensample that through them may be revealed the will and purpose of God in His judgments and in His mercy to all people, that through the seed of the Jews, all the nations of the earth shall be blessed.

A remarkable feature of the Scriptures exists in the fact that they have a specific, as well as a general message to every age or generation. The specific message of the inspired Word to our day and generation can be summed up in one word—judgment.

THE JUDGMENT OF THE CHURCH.

As we have endeavored to make clear, the social order in general corresponds to the individual. This, also, applies to the Church in an especial degree; for the Church, like the individual, is divided into two distinct elements, body and soul, or temporal and spiritual. The one is "born after the flesh, the other is born after the spirit." As the natural body ends in corruption, or dies and gives place to the spiritual body, so, likewise, must the temporal Church end in corruption and give place to the spiritual Church.

The temporal elements in the Church are the man-

created parts; the spiritual elements exists in the Divine object and purpose for which the Church was created. It was divinely ordained that the temporal element should give place to the spiritual by a process of growth, or evolution. By this means the letter was to be fulfilled in the spirit, but because of man's sin and rebellion, and because of his desire to cling to the letter and reject the spirit, this change must be revolutionary rather than evolutionary. This is clearly the teaching of the Scriptures, that God's awful judgments upon the Church will separate the temporal from the spiritual, even as the wheat is separated from the chaff. Out of the corruption of the temporal body shall come the spiritual body. The release and liberation of the spiritual from the temporal form are caused by the corruption and destruction of the temporal, as Christ said: "It cannot be quickened except it die, and if it die, it bringeth forth much fruit."

JUDGMENT SHALL FIRST BEGIN AT THE HOUSE OF GOD.

It is the moral fall of the Church that causes the downfall of the State; for the State in a sense represents the temporal elements, and the Church the spiritual. As we have shown, the spirit of the Church exists in a Divine purpose for which it was created. In proportion as the Church conforms to this purpose, the temporal is fulfilled in the spiritual. When the Church deviates from the Divine purpose, it becomes apostate, or corrupt. When the Church does this, it infracts the spiritual laws of the universe in their relation to the Church. These

great laws must eventually readjust this infraction which brings judgment upon the Church. "Whatsoever a man soweth, that shall he also reap." This is correspondingly true of the Church. It is in one sense a question of cause and effect. Produce a certain cause, and the effect is inevitable. From a Biblical viewpoint, the Lord is continually warning the Church against these sins that are peculiar to the Church, and while the judgment does not come immediately, yet, in the end, it is inevitable.

In proportion as knowledge is increased, the tendency to deviate from the Divine purpose is increased. The human elements supersede the Divine. Human providence opposes Divine providence. In this respect, increase of knowledge brings judgment. As a result the Church deviates from the Divine purpose. The great sin of the Church consists in subordinating the spiritual to the temporal. When the Church does this, she becomes political, rather than religious. In place of being passive in temporal governments, she becomes active. By lusting after temporal power, she subordinates the spiritual, and when the Church loses spiritual power, which constitutes her life, it brings judgment which is a separation of the temporal from the spiritual, the corruptible from the incorruptible. This is especially true of the Church of the present day, which is as the Church of Laodicea, rich in this world's goods but poor in spirit.

CALLED OUT OF BABYLON.

As a result of these conflicts between the liberals and reactionaries, there will be dissension within and without

the temporal Church. Her enemies will finally gain the ascendancy over her as they did over Christ, and crucify her. The spirit of atheism and infidelity on the one hand, and the spirit of intolerance on the other, will rend and regenerate the Church by God's awful judgments. The spiritual Church, composed of God's chosen people, shall leave the temporal Church, called out of Babylon. "And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich with the abundance of her delicacies. And I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

In this we see the final judgment of the Church. Political Babylon overcomes and destroys ecclesiastical Babylon, or in other words, the State persecutes the Church, which is a judgment on the Church.

THE ASCENSION OF THE SPIRITUAL
CHURCH.

The ascension of the spiritual Church, called the bride of Christ, corresponds to the calling of God's people out of Babylon. At this time the spiritual, incorruptible body is separated from the temporal, or corruptible body; they shall be separate even as the wheat is separated from the chaff (see design, page 156). This moral state or condition of the Church precipitates the final tribulation, and the judgment of the Church and of the nations. Satan and his hosts, unrestrained by the spiritual people, will seek to destroy every vestige of Christianity in the earth. His vindictive hatred will be directed especially against the orthodox Jew who will refuse to do homage to the Antichrist. Even as the Gentile Church body has been sealed and sanctified by persecution and caught up to meet Christ in the air, so likewise shall the Jewish remnant go through the fiery trial of the final tribulation, even as the faithful Jews in Babylon endured persecution, a type of this time. For the final tribulation corresponds spiritually to Babylon. The earth and the world would absolutely perish, if it were not for this Jewish remnant.

In the taking up of the saints, the Bride of Christ, we see the salvation and regeneration of the Gentile Church. In the deliverance of the Jewish remnant we discern the regeneration and redemption of the State. The Church is first judged, and then the State; the Jerusalem below and the Jerusalem above. That as Jews and Gentiles, as State and Church, as kings and priests,

they may be reunited in Jesus Christ, their head, and live and reign with Him a thousand years, which will constitute the purpose of the ages, a Divine theocracy in Jesus Christ.

CHRISTIAN SLACKERS.

It is an open question as to what extent the spiritual Church shall be in the tribulation. It is certain, however, that the Church shall go through part of the tribulation; the Church to an extent is in the tribulation at the present writing. The Lord wants a tested and tried people, as the promises are to him that overcometh. If our motive in accepting this doctrine of the Church rapture is to escape the tribulation, we are entertaining a wrong and selfish motive. The Jews made this mistake at Christ's first coming. Their failure was due to a selfish motive for Jewish preëminence. Rather, like the Apostle Paul may we say, "For I am in a strait between two, having a desire to depart and to be with Christ which is far better; nevertheless, to abide in the flesh is more needful for you." Like Moses on Sinai, may we exhibit the Christ spirit and plead for the people. While we love Christ's appearing, yet the true Christian endeavors to postpone the final day as long as possible, that probation may still be extended to the wicked. "For the Lord hath no pleasure in the death of the wicked." The Christian who shirks the responsibilities of discipleship, even to the laying down of his life, cannot be a true disciple. "For if we have been planted together in the likeness of His

death, we shall be also in the likeness of His resurrection." As the poet well sings:

"Must I be carried to the skies, on flowery beds of ease,
While others fought to win the prize and sailed through bloody
seas?

Sure I must fight if I would reign; increase my courage, Lord,
I'll bear the toil, endure the pain, supported by Thy word."

THE BRIDE OF CHRIST.

The coming of Christ for His Bride, the remnant of the Gentile Church, is the notable event of the New Testament. The Apostle Paul makes this the climax of his mission, as he repeatedly exhorts us to be patient unto the coming of the Lord. Paul makes no reference to Christ's coming to set up a kingdom on earth. Some use this as an argument against premillennial teaching, overlooking the fact that Paul's mission which was preëminently to the Gentiles and the Gentile Church, does not come within the scope of Christ's millennial kingdom on earth. For the term *kingdom* implies State rather than Church. Christ's kingdom on earth belongs to the Jewish dispensation and not to the Gentile age. For the Jews' hope has ever been for the establishment of a literal, material kingdom upon earth. This is what Judaism stands for from beginning to end. When Paul repeatedly speaks of Christ's coming, he has reference to His coming for His Bride, the Church, which takes place immediately before the final tribulation.

The Bride of Christ, like a fair maiden arrayed and prepared for the coming of the bridegroom, does not seek

to gain her purpose by force, nor is she deceived by her false suitors who would betray her. Her supreme hope exists in the coming of Christ, her head and Lord. The Bride represents that element in the Church that absolutely refuses to compromise with the world. Not being deceived by the false prophets, they will not receive the mark of the beast, or worship him.

The Bride does not include all of the Church body, as some people assume, but a specially selected number of spiritual members who are spiritually minded, and are called out to perform an important function in the regeneration of the Church body. This prepared company are especially arrayed and prepared for the coming of Christ. They are the wise virgins with their lamps trimmed and burning.

The adornment and preparation of the Bride symbolize the consecration and preparation of the spiritual Church in faith and in service for this great event, her marriage and union with Christ, her head.

Christ's first coming was in love, "as a lamb to the slaughter." His second coming is in truth and mighty power; as king and ruler of the State, He brings vengeance and judgment to the enemies of His Bride and to the enemies of the Jewish remnant.

In our present day, we see the preparation of the Bride for the coming of the Bridegroom. They who love His appearing and are expecting His return are holding innumerable Bible conferences on Prophecy and the Return of our Lord, conferences on the fundamentals of Christianity and on the dispensational teachings of the Scrip-

tures. The country has been flooded with literature on these subjects, especially in Great Britain, Canada and the United States, a fact highly significant.

ULYSSES AND PENELOPE.

The story of Ulysses, like almost all of the great stories of those ancient peoples, corresponds in principle to the Scriptures. Ulysses is a pagan type of Christ. Ulysses leaves his wife and goes on a long journey. During his absence the false suitors of Penelope endeavor to deceive her and seduce her into believing that Ulysses would not return, but she remains faithful. Pressed by her suitors she finally decides to give a great feast, and promises to marry the suitor who could bend the bow of Ulysses. At this opportune time, Ulysses returns disguised as an out-cast, bends the bow and destroys the false suitors, and is recognized and reunited to Penelope.

As typical of Christ and the Church, the Bride of Christ, this famous Greek story is clear and conclusive. During the absence of Christ the enemies of the Church have sought to seduce her by ever wile and method; but the Bride of Christ, the spiritual Church, remains faithful, claiming that all social reconstruction is subsidiary to the coming of Christ. At the appointed time, and suddenly, "as a thief in the night," Christ, the Bridegroom, shall return for His Bride. Christ first comes as head of the Church body; then, after the final tribulation or judgment of the nations or State, He comes as head of the State, where, as King and Priest and as head of both

State and Church, all powers and principalities in heaven and on earth are subordinate unto Him.

THE BRIDE OF CAIN.

One of the enigmas of Scripture is contained in the question, who was the wife or bride of Cain? We must look beyond the individual to the great principles or elements that Cain represents. In a symbolic sense, Cain signifies the natural, unregenerate elements in man, as this automatically has its reflex in the Church body, consequently Cain corresponds to the temporal, material and apostate elements in the Church. When the Church lusts after temporal power, and, like Esau, seeks to barter her spiritual birthright for the temporal and material, it is said she has gone in the way of Cain and ran greedily after the error of Balaam for reward. The same spirit of malignant enmity, jealousy and murder that Cain displayed exists to-day in the Christian Church. The spiritual Church in her perfection of beauty is the Bride of Christ, while on the other hand the apostate Church is the wife, or bride, of Cain, "who was of that wicked one and slew his brother." The Bride of Cain, like Cain himself, has a murderous enmity against the spiritual Church described in Revelation as Mystical Babylon, the harlot riding on the beast. The beast corresponds to Cain, representing the masculine elements, or the State. The harlot is the apostate Church, or the false prophet. The harlot commits fornication with the beast by putting temporal power above spiritual power; by lusting after the

things of the world, rather than seeking after the things of God, which eventually leads to enmity and murder. "And in her was found the blood of the prophets and of the saints, and of all that were slain upon the earth."

And yet we must remember that while a curse or mark was placed upon Cain, the mark of Cain was for his protection, lest any man should kill him. Cain was not altogether rejected. The edict that Cain should rule over his brother in temporal things was never repealed. Likewise, Esau was not entirely rejected; he possessed some admirable qualities. These characters represent the natural, unregenerate elements in the Christian Church; not altogether bad or apostate, for the great loving heart of God seeks to bring back the wayward ones. On the one hand, we see the eternal justice in judgment, and on the other hand the infinite love of God. "Jacob have I loved and Esau have I hated," but the infinite pathos of it all is revealed when God declares: "And yet was not Esau Jacob's brother?"

THE CHURCH MILITANT AND THE CHURCH TRIUMPHANT.

While in a general sense we have made an apparent distinct line of demarkation between the spiritual Church and the temporal Church and the separation the one from the other, yet, we must not overlook the fact that in a specific sense there are two sides to Christianity; so, likewise, there are two sides to the true Church, namely, the material side and the spiritual side; or, in other words,

the Church militant and the Church triumphant. For the Church organism like all organisms must have a body or form as well as a spirit. These two elements in the Church, as we use these terms, exist in the fact that the one is a natural body and the other is the spiritual body which are but reflexes of the humanity and divinity of Christ. The Church militant places the accent on the material side of Christianity while the Church triumphant puts the emphasis on the spiritual side.

In dealing with the materialistic side of the Church body, or Church militant, we should be careful not to confuse this phase of the Church body with the apostate Church which belongs to the false Church, or, as the Scriptures term it, the synagogue of Satan; for Satan makes a counterfeit of every good thing including the Church. It is also well to note the fact that the apostate Church possesses these same dynamic characteristics called the beast and the false prophet, the beast corresponding to the militant Church and the false prophet to the spiritual Church.

THE MILITANT CHURCH.

The militant Church embodies a class of Christians who would bring in the kingdom of Christ by political and social reform; by all kinds of governmental expediency, by economic determinism. They practice to an extent what is called in Scripture the doctrine of Balaam; the inordinate mixing of worldly and spiritual things so characteristic of our present day.

This militant Church body will be composed largely of

Roman Catholics, Greek Catholics, Free Masons and similar fraternal orders; also, National Reform Associations, Anti-Saloon Leagues, Church Federations, and similar organizations that are in spirit politico-religious, a class of people who acknowledge Christ and are willing to lay down their lives in defense of their beliefs; but at best, they have a materialistic conception of Christianity and the office of the Church. Their conception of the victorious Church is rationalistic and socialistic rather than evangelistic; evolutionary rather than revolutionary.

THE CHURCH IN PERGAMOS.

This phase, or moral state of the Church, which we term militant, corresponds to the Church in Pergamos. Rev. 2: 12-17: "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith even in those days when Antipas was my faithful martyr, who was slain among you where Satan dwelleth." Antipas was one of the first Christian martyrs in Rome and typifies that type of Christian that penetrates even to the throne of Satan, which in the Scripture quoted, is symbolized by Rome. Worldly-wise, they apostatize to a degree but eventually rebel against the rule of Satan and finally bear a great testimony for Christ. It is this type of Christian that gives Satan a great deal of trouble. They spy out the secrets of his kingdom and then turn State's evidence.

THE SPIRITUAL CHURCH BODY.

On the other hand, we have a small company comparatively who put the emphasis upon the spiritual side of the

question; while not minimizing the importance of good government and better social conditions, yet they claim that the determining factor does not exist in works, in government, or in any material thing, but rather the determining factor exists in faith in God through Jesus Christ. While "faith without works is dead," yet relatively, the more important thing is faith rather than works. "This is the victory that overcometh the world, even our faith." The spiritual Church body claims that mankind has made an absolute failure of the governments of this age and that all social reconstruction is subsidiary to the coming of Jesus Christ. They base this hope and belief on the ground that the vital thing in Christianity is the new birth through faith in Christ, and without this all social reforms, all attempts to eliminate sin and unrighteousness will be an absolute failure. They also claim that there can be no regeneration without the new birth, and this applies to the social order and the Church as well as to the individual.

MARTHA AND MARY.

These degrees of spirituality in the Church body are well brought out in the characters of Martha and Mary, sisters of Lazarus. They were both good women and intimate friends of Christ; yet, as Christ said: "Mary hath chosen that good part which shall not be taken from her." In the characters of Peter and John we observe these same elements. Peter represented the militant Church and John the spiritual Church. This accounts for the fact that St. Peter is the patron saint of the

Roman Catholic Church. They are identical in spirit. It was Peter who drew the sword in defense of Christ.

DEGREES OF ELECTION IN THE CHURCH.

In the modern school system we have a practical illustration of these two elements in the church body. Pupils that have made high marks throughout the school term are rated as honor pupils and are exempted from the tests or examinations. Pupils having a low percentage must take the tests; some of these scholars are successful and some fail.

The bride or the elect corresponds to the honor students that are "kept from the hour of temptation that will come upon all the world to try them that dwell upon the earth."

All others not included in the elect must go through the final tribulation, and they that endure to the end shall be saved.

As the Apostle Paul says, there are vessels of gold and of silver, wood and of earth. Some more honorable than others. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use and prepared unto every good work."

THE NATURAL AND SPIRITUAL ELEMENTS IN THE CHURCH.

From these considerations it can be seen that the militant church on the one hand, and the spiritual church on the other, represent in reflex two great basic prin-

ciples of God's plan of salvation for the human race through Jesus Christ. By the action and reaction of Divine justice and Divine mercy, God is redeeming and reconciling the sinful and rebellious nature of man.

The Church, like all other organisms, is composed of these two primary elements, the natural and the spiritual; in the old dispensation we perceive their manifestation in Cain and Abel, in Lamech and Enoch, in Esau and Jacob, in Ishmael and Isaac. As we have shown elsewhere among the twelve sons of Jacob we have two outstanding characters in Judah and Joseph, corresponding in later years to the Southern Kingdom and the Northern Kingdoms of Israel. In the new dispensation these principles are represented among the twelve apostles by Peter and John, who represent relatively the natural elements and the spiritual elements in the Church body. Among the seven Churches of Revelation we observe these natural and spiritual principles in Pergamos and Philadelphia which represent the outstanding elements of the entire seven churches. In the significance of the terms, Pergamos corresponds to Peter, and Philadelphia to John. Christ revealing to Peter the fact that he should glorify God by suffering martyrdom brings out one of the chief characteristics of Pergamos. But of John it was reported that this man should not die, which is a type of Philadelphia, the translated church. Paul in Galatians aptly describes these natural and spiritual elements in the Church body as the "Jerusalem which now is and in bondage with her children," which corresponded to Ishmael, who was born of a bondmaid, relating to Sinai and

the law. The Spiritual Jerusalem, which is above, is free, corresponding to Isaac the child of promise. The one is born after the flesh, the other is born after the spirit; and he that was born after the flesh persecuted him that was born after the spirit. In our judgments, however, upon the apostate and militant Church, may we not forget that its prototypes were not altogether rejected. While Ishmael was cast out, yet he was still the son of Abraham; even as Esau with all of his failings "was Jacob's brother."

MASCULINE AND FEMININE ELEMENTS.

From these considerations, it can be seen that the militant Church constitutes the masculine element of the Church body corresponding to the State. The spiritual Church, or Bride of Christ, constitutes the feminine element. The Church of Philadelphia, Rev., chapter 3: "Because thou hast kept the word of my patience, I shall also keep thee from the hour of temptation that will come upon all the world, to try them that dwell upon the earth." After the Bride is taken away, this militant Church remnant, contemporary with the Jewish remnant, will go through the final tribulation and assist in the redemption and regeneration of the State. These two witnesses having been purified and made white by the final tribulation and judgment of nations may, like Antipas, suffer martyrdom. Manifesting the spirit of the medieval Crusaders, they will wage a great warfare for Christianity and out of the fires of the final tribulation, such as the world has never seen, will arise the martial strains

of that grand old hymn: "Onward, Christian soldiers, marching as to war, with the Cross of Jesus going on before." This militant Church remnant that proves faithful to the end will unite with the ascended Church, or Bride of Christ, forming the dynamic of the complete Church body in Christ, their head, where as kings and priests, as Jew and Gentile, they shall live and reign with Christ a thousand years.

INCREASE OF KNOWLEDGE AND CHURCH APOSTASY.

As we have shown elsewhere, the present great increase of knowledge among the masses has had a dynamic and highly paradoxical effect upon the State and the social order in general. This effect, however, is more marked in the Church than it is in the State. The basic principle of the Church, like woman, exists in love or the passive element. Knowledge, rationality, invention and all that pertains to it constitute an active force; it is of the head rather than of the heart, or emotions. As a result we have in the Church a violent activity but a great lack of the passive element which is born of love. We virtually worship action and power, consequently the spiritual significance of the Church has suffered greatly. By these means, the prince of this world is dominating the Church, deceiving the masses of the people as to the real intent and purpose of the Church. Satan is saying to the Church as he said to Christ, "Fall down and worship me and I will give you the kingdoms of the world."

Consequently, the Church is substituting material power for spiritual power. She is overlooking and ignoring the injunction of the Scriptures: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Another effect of knowledge as a means of Church apostasy is a great wave of rationalism, materialism and pantheism. This liberalistic spirit originates in the pride of intellect, a carnal knowledge of the world that is not imbued with the knowledge of Christ. By eliminating the nonessentials of Christian belief which is necessary, these enemies of Christ and His Church are seeking to eliminate the fundamentals also. They are teaching that Christianity is out of date, and has not kept pace with the knowledge and enlightenment of our present day. Higher Criticism and German Theology have driven a wedge into the Church that threatens to be disastrous. You will observe that all false religious cults of our present day are optimistic, ethical philosophies that appeal to the intellect and not to the heart; what Paul calls vain imaginations.

In opposition to this spirit of liberalism and lawlessness that disregards all established precedent, we have the spirit of intolerance and reaction; an attempt to uphold the Church by law and force rather than love. It is the action and reaction of these forces in the Church that are disorganizing and disintegrating the temporal Church.

WHEAT AND TARES.

Knowledge manifests the truth, and truth is spiritual light, therefore the effect of knowledge upon the Church

corresponds to the effect of sunlight upon the grain. In the early stages, it promotes growth and development; at the time of harvest, the more intense heat of the July or August sun separates the good from the evil. At this time we clearly distinguish the tares from the wheat, for the tares and the wheat are both growing within the Church. "By their fruits ye shall know them." This is what the Apostle Paul means when he says: "that man of sin is being revealed, the son of perdition." This falling away, or apostasy, corresponds to the passing of the life from the stalk into the seed. The same sunlight that ripens the wheat ripens the tares also. So likewise must the spiritual life of the Church body pass into the seed. When this takes place the temporal body will die and enter into corruption and out of this old, corruptible body belonging to the law and the letter will come the new, regenerated and incorruptible body, born of the spirit.

The same truth that liberates the Christian believer condemns the unbeliever. We have this well illustrated in the increase of knowledge by the medium of literature, moving pictures, phonographs, lecture bureaus and similar means of increasing knowledge. If properly used, they are a great blessing to the people; if perverted and abused, they become tremendously destructive; it all depends upon the spiritual state or condition of the individual. The determining factor lies within the motive and heart of the individual and in their attitude toward Jesus Christ.

The parable of the wheat and the tares applies to the Church in an especial degree. The tares are Satan's

counterfeit wheat; they have been growing side by side with the true wheat but at the time of harvest they are revealed. This apostasy of the Church is the separation of the good and the evil elements both in degree and in kind. The good wheat, or seed wheat, is separated from the common wheat which differ in degree. The tares, which always represent the positively wicked ones, are separated from the wheat and differ in kind. In the last analysis of the Church corresponding to the harvest, or end of the age, there will be revealed distinctly these three classes of people; the wise, the foolish and the wicked. The wise virgins or saints corresponding to the seed wheat, a class of Christians who are in the highest degree spiritual. The foolish virgins, or nominally professing Christians are what Paul calls carnal saints, corresponding to the common wheat; and lastly, the wicked ones, or tares, sons of perdition described in the book of Jude as "spots in our feasts of charity * * * feeding themselves without fear * * * clouds without water, * * * trees * * * without fruit, twice dead, plucked up by the roots * * * wandering stars to whom is reserved the blackness of darkness forever."

As Paul says in the 12th chapter of Corinthians, there is no schism in Christ. This applies to the spiritual Church body in Christ, and not to the temporal body. For in all ages there have been serious differences in the earthly, or temporal body of the Church, and never so marked as at the present time.

This apostasy in the Church is the separation of the good from the evil elements that have existed from the

beginning, but have not been discernable to human intelligence. Judas Iscariot was a predominating character among the Apostles, but when exposed by Christ he rapidly consummated his evil work. The same is true of the evil ones within the Church to-day. By the great increase of knowledge, the wicked are revealed and when exposed will betray the Church and rapidly force the issue.

THE CHRISTIAN'S ATTITUDE TOWARD THE APOSTATE CHURCH.

An important phase of this subject of the judgment of the Church is the attitude the Christian should assume toward the fallen Church. While granting the inevitable moral fall of the Church, yet one is not justified in condemning her. We are not to condone or excuse her sins, yet we must never forget that the Church is the Lord's anointed. Our attitude toward the fallen Church is identical with that of David towards Saul, the first king of Israel, who is a fine type of the temporal Church. Rejected by God, Saul was a bad man and sought David's life, yet David refused to harm the king, because of the fact that he was the Lord's anointed. David's lament over the death of Saul is one of the finest things in literature. However reactionary, or corrupt the Church may become, we should never lose sight of the fact that God's eternal purpose is in it. In this respect, the Church corresponds to the burning bush that was not consumed for God was in it.

BY THE RIVERS OF BABYLON.

Our lament over the fallen Church should correspond to the lament of the remnant of the faithful Jews in Babylon, who gathered by the river: "There we sat down, yea, we wept when we remembered Zion. If I forget thee, O Jerusalem, let my right hand forget her cunning."

As the swallow seeketh a place to lay her young, or as the homing birds seeketh the place of its nativity, so did a remnant of the faithful Jews in Babylon remain true to their traditions and to their God. In type and anti-type, spiritually we are in Babylon, which signifies Babel, or confusion. Her walls and towers can be seen on every hand, which are created by the "lust of the eye and the pride of life." But the true Israelite in Jesus Christ does not allow himself to be lured or seduced by these worldly, sensuous things of the flesh, for by faith he perceives the spiritual significance of the Church in Jesus Christ. The Church, like the world in general, is not degenerating but regenerating. Out of the corruptible element of the temporal Church is coming the incorruptible; not a temporal organization born after the flesh, but a spiritual unity in Christ. While the temporal Church is a corruptible body, yet it is our duty to keep the spirit of life within the body as long as possible. It is not our place, but the Lord's work to judge her. "Therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

SAMSON, A TYPE OF THE TEMPORAL
CHURCH.

One of the most remarkable stories of the Bible is the story of Samson. While the etymology, or historical sense, of the story is of comparatively little value, yet in a typical, or symbolical sense, the story has great value which accounts for the fact that it is one of the best known Biblical narratives and corresponds to many similar stories of ancient peoples and times.

The life and character of Samson is a fine type of temporal power, especially the temporal Church, a mixture of the worldly and spiritual elements so characteristic of the Church. Samson's prodigious strength signifies the dynamic influence of the Church in the world. His long, beautiful hair as the result of the Nazarite vow indicates the feminine or spiritual element peculiar to the Church. As the head is the crown of the body, so also the hair is the glory of the head. The long hair of the Nazarite priesthood was a visible sign that they were specially set apart for holy service. To cut the hair during this period of separation was to dishonor and defile their covenant relation with God.

The enemies of Samson sought to bind and subdue him. So likewise have the enemies of the Church sought to seduce her and to use her great influence for temporal and material ends. When they cut Samson's hair they found the secret of his strength, for Samson at this time breaks the Divine covenant relation typified in the Nazarite vow. The cause of this sin was his marriage with a for-

eign woman, typical of the union of the Church with the world, which is the eventual source of her downfall. For when the Church, like the woman, loses her feminine, God-given nature, thereby becoming masculine, political and worldly, she loses her spiritual power, and, like Samson "wist not" that the spirit of God is departed from her.

In dealing with Church apostasy, we must be careful not to overlook the fact that, however bad and perverted the Church may become, she is still the Lord's anointed. The Divine purpose in the Church will be vindicated in truth and mighty power. Like Samson, they have deceived her, enslaved her, and put out her eyes; but God shall send judgment upon her enemies. In this great militant Church movement of the present day we see the temporal Church, like Samson, groping for the pillars of the temple of Dagon—a type of the spiritual enemies of the Church. Turning her sightless eyes towards heaven, she is calling on God once more for spiritual power and bowing herself in one last mighty effort, she shall bring down this Babylon of temporal power and destroy more of her enemies in her death than she did in her life.

Samson's famous riddle to the Philistines is the riddle of the ages and contains the mystery of redemption through Jesus Christ, the Lion of the tribe of Judah. Out of Christ's death comes life and out of the law comes love. To solve this riddle is to explain the mystery of the Christian Church: "Out of the eater (death) came forth meat (life), and out of the strong (law) came forth sweetness (love)."

JUDGMENT OF NATIONS.

That which applies to the individual or the Church, also applies to nations. Because of this great increase of knowledge, the nations in the last generation have ripened for the harvest. As Joel says: "Put ye in the sickle, for the harvest is ripe. Come, get ye down for the press is full; the fats overflow for their wickedness is great."

It is only those persons who are dull of spiritual comprehension that fail to discern that this recent great war is the beginning of the world's war, or battle of the great day of God Almighty. As the prophet says: "For thus the Lord God said unto me: take the wine cup of this fury at my hand and cause all the nations to whom I send thee to drink it. And they shall drink and be moved and be mad because of the sword that I will send among them. * * * And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, ye shall certainly drink." Jer. 25: 15-38.

This Scripture is literally being fulfilled. In this judgment of the nations, however, the downfall of the State is due to the moral fall of the individual and the Church: "For judgment shall first begin at the house of God." Our national troubles are due primarily to the wickedness of the people and the worldliness of the Church. The present great war in Europe is at least preliminary to the beginning of the end in a literal, or historical sense. As Christ said: "When ye see nation rise against nation, and

kingdom against kingdom, and there shall be famine and pestilences and earthquakes in divers places, all these are the beginning of sorrows." Or, in other words, this judgment of nations marks the beginning of the end. It is a notable fact that this great war in Europe was neither racial, social, nor religious, but purely national. When the nations arrange a truce and patch up their differences temporarily, this constitutes the first stage of judgment. At this time, the nations will be humbled, humiliated and thoroughly frightened. However, like Pharaoh of old, the nations will not surrender until the first born in Egypt dies.

JUDAH AND JOSEPH AMONG THE NATIONS.

Throughout this work we have endeavored to demonstrate by many illustrations and from different viewpoints the existence of two great forces or principles. We have also demonstrated that these spiritual principles represent the poles, or dynamics of all government, either temporal or spiritual. Acting and reacting upon each other, they manifest themselves in many forms and are designated by innumerable terms, such as cause and effect; active and reactive; liberal and conservative; individualism and collectivism; democracy and autocracy; the feminine and the masculine; the Church and the State.

These active and reactive principles are especially manifested in this time of the end, for they virtually constitute the medium of God's judgments upon the Church and upon the Nations. There is a continual conflict be-

tween these forces for the supremacy; like a huge volcano, at times they are in a passive state, or in a sense evolutionary; at other times they are totally out of equilibrium and in a state of eruption, causing death and destruction to the nations and the social order.

From a Biblical point of view, these two forces are fundamental to the whole order and interpretation of Scripture. On the one hand we have the natural order and on the other hand the spiritual order; like two streams, they flow side by side beginning with male and female, Cain and Abel, Ishmael and Isaac, Jacob and Esau, Manassah and Ephraim, the southern kingdom, and the northern kingdom of Israel, the Jew and the Gentile, the State and the Church. Literally, the first born takes precedence; spiritually, the younger is on the right hand. "The first shall be last and the last first." Jacob supplants his brother Esau, typical of the time when the spiritual shall prevail over the natural.

JACOB'S BLESSING.

When Jacob blessed his twelve sons, the principal blessing was bestowed on Judah and Joseph. One-half of all the blessings were taken up with these two sons because of the fact that they represented these two dynamic, spiritual forces. For Judah was born of Leah, and Joseph, of the beloved Rachel. In a natural sense Judah corresponds to the southern kingdom and Joseph to the northern kingdom of Israel. In a spiritual sense Judah, or the southern kingdom, corresponds to the masculine or the right hand of power—the State. The lineage of

Christ was carried through the southern kingdom. Joseph, or the northern kingdom, represents the feminine elements or the Church. Jacob's blessings on Judah and Joseph show these marked contrasts. "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp, from the prey, my son, thou art gone up." "The scepter shall not depart from Judah nor a law giver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be."

This signifies military preëminence, kingly rule and dominion. Compare this with Jacob's blessing on Joseph. "But Joseph is a fruitful bow, even a fruitful bow by a well, whose branches run over the wall. * * * Blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and the womb, they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

AS APPLIED TO PRESENT WORLD EVENTS.

As we have shown, these two great spiritual forces are fundamental to the order and interpretation of scripture. This likewise applies to the entire social order and is especially applicable in this ending of the age or dispensation.

Laying aside the historical, or Biblical, personalities known as Judah and Joseph, we may rather consider the principles that they represent. As applied to the nations of to-day, it is well said that Great Britain corresponds

to Judah: the "Lion's whelp, her hand shall be in the neck of her enemies." By her military prowess and genius for government, Great Britain has ruled the world. The most forceful and domineering in a sense, and yet the most kindly and considerate of all nations, and above all, her Christianizing influence has not been equalled by any other nation.

In the United States, we see reflected the principles represented by Joseph, economic preëminence and great productiveness—"Blessings of the breasts and of the womb," the feminine element. As Joseph was separate from his brethren, so likewise the salvation of the United States has been due to her isolation from Europe. As the food dictator of the world, the United States also corresponds to Joseph. The economic productiveness of the United States has not been equaled in the world's history. Powerful in sympathy and emotion, combined with great executive and administrative ability, we see in the United States the reflex of the principles manifested in Joseph.

THE TWO ANOINTED ONES.

It is very evident that the same spiritual forces that were active in the restoration of the Jew from Babylon, are operating to-day. Cyrus, a Gentile king, was raised up and ordained of God to take the initiative in the restoration of the Jew, the only Gentile who was ever called the anointed; my shepherd; and the only Gentile type of Christ. It was King Cyrus as head of these Media-Persian nations that overcame Babylon and laid the

foundation of the restoration. So, likewise, one of the evident purposes of this great war and social disturbance is to liberate the Jews and restore them to Palestine. This is being accomplished by these two great spiritual forces represented by Judah and Joseph, Nehemiah and Ezra, Zerubbabel and Joshua, as Zechariah called them, the two olive trees; the two anointed ones that stand by the Lord of the whole earth. Great Britain, like Cyrus or Zerubbabel, has taken the initiative in driving the Turk out of Palestine and has issued the edict for the return of the Jews. "Zerubbabel hath laid the foundation, and Zerubbabel shall finish it."

We do not assume that these two great Anglo-Saxon nations forming practically one nation are much better morally than other nations, but rather God is using them as He used Cyrus and Media-Persia, to fulfill His purpose in its relation to the Jews. For all nations at the present time are unregenerated, even the Jewish nation, and they can only be regenerated by the final tribulation, or judgment of the nations wherein the good and bad are separated, as Isaiah says: "That said of Cyrus, he is my shepherd and shall perform my pleasure; even saying to Jerusalem, also, thou shall be built; and to the temple, thy foundations shall be laid. Thus saith the Lord to His anointed, to Cyrus whose right hand I have holden to subdue nations before Him, and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. * * * I will break in pieces the gates of brass and cut in sunder the bars of iron. For Jacob, my servant's sake, and Israel

mine elect. I have even called thee by My name. I have surnamed thee, though thou hast not known me."

THE RETURN OF THE JEW TO PALESTINE.

Probably the most important of all signs indicating the "Time of the End," the ending of the Gentile dispensation, is the return of the Jew to Palestine. This event is to be an ensign to God's people universally. Other signs may be uncertain and indefinite, but this sign of the end of the age and Christ's coming Kingdom is sure. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." The term nations signifies Gentile world powers. While the Jews have been in dispersion, prophetic time has been counted out; but when the Jews are again reinstated in Palestine and receive recognition as a nation, the pendulum of God's great timepiece swings and prophetic time begins again.

We get some idea of the importance of this event when we consider the fact that the return of the Jew is the great theme of the Bible from beginning to end. The deliverance from Egypt and the restoration from Babylon are typical of the greater restoration yet to come, the time when both Jew and Gentile shall be united in Jesus Christ. The dispersing of the Jews among all nations fulfills a great purpose. Without this living testimony, the Scriptures would have been relegated to the Babylonian myths. The Jew is the key to the interpretation

of the Scriptures and of the ages. Contrary to all precedent or the natural order of things he has been miraculously preserved that God's will may be revealed to the nations—"The burning bush that was not consumed." When Christ said that this generation shall not pass away until all these things be fulfilled, in its universal and spiritual sense, he had reference to the Jewish people. They shall indeed "tarry until he comes."

The Jew has been favored and preserved, not because he was better than other people, but rather that he may fulfill a great purpose in God's plan of salvation; and when we honor the Jew we honor God's purpose. The Jew since his dispersion has been a byword and a reproach among the nations. "Despised and rejected of men," he has been a wanderer among the nations. Every man's hand has been against him; but the Lord says He shall remove the reproach and that they shall cling to the skirts of a Jew and desire to be called by his name.

JUDAH AND EPHRAIM.

The Gentile would interpret these prophecies as applying to the Christian Church exclusively. The Jew, on the other hand, would make the application to the Hebrew nation, hence the bitter conflict. The truth of the matter is, prophecy in general applies to both the Jew and the Gentile, and correspondingly to State and Church, male and female, thereby representing the positive and negative poles or dynamics of the entire social order. The Jew and Gentile, like male and female, are inseparable, as the Scriptures say: "Ephraim shall not envy

Judah, and Judah shall not vex Ephraim." This passage of Scripture has a deep significance and is fundamental to the whole order and interpretation of the Bible.

Judah signifies the southern kingdom and Ephraim the northern kingdom of Israel. There was a continual quarreling and bickering between them throughout their entire history; correspondingly, there has been a difference between the Jew and the Gentile. The Gentile has envied the Jew his Divine favor and the Jew, by his exclusiveness, has vexed the Gentile; but in the time of the end when the Lord shall raise an ensign on Mount Zion they shall put aside their petty quarrels and family differences. All faithful Jews and all true Christians shall get together and unite to fulfill God's purposes in Jesus Christ. For it is Christ's purpose in this end of the age or dispensation to bring forth a remnant from these dispersed Jews, also to call a remnant from the Gentile Church, a chosen seed that shall serve Him.

A NATION SHALL BE BORN IN A DAY.

You will observe that the restoration of Israel is not evolutionary but revolutionary. It takes place in a time of great trouble and anguish amid the travail of the nations and will be consummated suddenly. Typical of the new birth, the Jews are brought forth from the disintegration and corruption of the Gentile world powers, even as the wine is pressed out of the grape. This is called the time of Jacob's trouble, "The day of the Lord." The fulfilling of this event is the burden of the Scriptures. The Lord shall afflict the nations, even as He

plagued Pharaoh, until His purpose is fulfilled in its relation to the Jew. The expulsion of the Turk from Jerusalem by Great Britain and the reestablishment of the Jew in Palestine are the sure and unfailing signs of the end of the Age and Christ's Second Coming. The nations that fight for the Jew will be Divinely favored; they will be classed as the Christian nations; those who oppose the restoration of the Jew will be the anti-Christian nations. As the Prophet Balaam says: "Blessed is he that blesseth thee, and curst is he that curseth thee."

The opponents of Zionism advance man-reasoning arguments, physical, social and economic, as to why the Jews should not return to Palestine. But the point is simply this: if God's Word says that they shall, it settles the question and arguments, reasons and oppositions shall fade away like mist before the morning sun.

There is a profound unrest among the Hebrews. The faithful Jew and the true Christian alike discern the signs of the times. They instinctively hear the call of the great Shepherd of the sheep. The Jew is devoutly looking for the coming of the Messiah, the hope of Israel. The Gentile rejoices in the coming Christ, the head of the Church. The Jews are discovering that their Messiah and the Christ are one and the same person. Joseph is being revealed to his brethren. By this revelation, "the hearts of the fathers are being turned unto the children."

God's promises are being fulfilled to the Jew in their coming King and Messiah; and also to the Gentile that they may be the elect, the saints, the Bride of Christ; that jointly they may be Kings and Priests and live and

reign with Christ a thousand years. Kings signify State and Priests the Church that they may be reunited as Jew and Gentile, as State and Church, as male and female and they together shall constitute a Divine theocracy in Jesus Christ.

SEX RELATIONS IN CHURCH AND STATE.

We have outlined briefly God's judgments upon the social order in this ending of the age under two general heads: the judgments upon the Church, and upon the State. As we have shown elsewhere, all government is but a reflection of the individual, consequently the State corresponds to the male and is masculine, while the Church corresponds to the female and is feminine. As male and female combined form man in its larger sense, so likewise State and Church combined form State in its general or larger sense. Automatically, the relations of the State to the Church have all of the elements and characteristics of sex relations. Physiologically, the right hand or side of the individual is masculine, and corresponds to the State; the left side is feminine and corresponds to the Church. The right hand is active and the left passive; the left is a helpmate to the right. From these considerations, it can be seen that the primary elements in the individual have their exact correspondence in government called Church and State.

CHRIST'S KINGDOM A STATE.

As the Apostle Paul says, man is not of the woman but woman of the man; he also states that as man is the head

of woman, so likewise Christ is the head of the Church. God is a man and in the masculine, rather than in the feminine. As the last analysis of woman is man, as the term wo-man implies, so, correspondingly, the final analysis of Church is State. Man in his relation to woman and the State in its relation to the Church are relative but never equal, representing dynamically opposite spheres and one cannot be greater than the other, even as the west cannot relatively be greater than the east.

Christ continually talked of His Kingdom but seldom if ever mentioned His Church. As the Apostle Paul says: "For it is evident that our Lord sprang out of Judah; of which tribe Moses said nothing concerning priesthood." The tribe of Judah signifies statehood, the tribe of Levi priesthood, or Church. An undue exaltation of women and the Church is a sure sign of apostasy, ending in atheism and unbelief.

Man is the dominant element and woman the servient element; this is likewise true of the State in its relation to the Church, and when woman seeks to dominate and rule in the sphere of man, it corresponds to the Church ruling the State, which is contrary to the Divine order of creation. A political woman and a political Church are synonymous; the present feminine movement will eventually suffer a severe reaction which will be exceedingly detrimental to both women and the Church. See author's work on the *Fundamental Error of Woman Suffrage*. Fleming H. Revell Co., Publishers.

THE HARLOT RIDING ON THE BEAST.

When the Church seeks to rule the State she commits spiritual fornication and corresponds to the harlot riding on the beast. The present activities of women in matters of State and government has its reflex in the Church's activities in temporal governments. The natural tendency of this feminine movement is socialistic, atheistic and anarchistic, consequently tremendously destructive to all government of either Church or State. While a woman typifies the new order and new dispensation, yet we must not overlook the fact that she is a type in a bad moral sense as well as in a good moral sense. It is important to note that these false social and economic liberties of woman and the Church will precede the true, even as the antichrist will precede the Christ. In this apostasy of the Church we perceive the principles of Eve being deceived by the serpent; the serpent symbolizes sensuous, material, worldly things. You will also observe that the feminine elements act and react with great rapidity. In its active element, it becomes a false democracy, called in Scripture the false prophet; in its reactive aspect, it exhibits the intolerance of the beast or a false autocracy. When the Church dominates the State, it becomes a judgment upon the State for its sins and in a sense a regenerative force. In its final stage, the beast or false State turns upon the harlot and persecutes her, as the prophet says, casts a reproach upon her and burns her with fire. When the Church, in a relative sense, trespasses upon the prerogatives of the State, the State being the stronger, will finally resent it and persecute the

Church, which corresponds to the beast overcoming the false prophet and constitutes a judgment on the Church for her sin of worldliness and her lust for temporal power. As Adam of old blamed his trouble upon Eve, so likewise will the State attribute its troubles to the fallen Church. In these judgments upon the nations in this time of the end, we see a worldly fallen Church and a Godless State going down in utter defeat before the coming of Christ's kingdom, wherein the primary element of all true governments of male or female, of State or Church, are reunited in Christ and governments shall exist, not in the perverted condition and order as they are, but rather as God has made them and as they ought to be.

THE WINEPRESS OF THE WRATH OF GOD.

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."

The angel here mentioned executes God's judgments upon the nations symbolized by a winepress. When the harvest of the age is ripe, the angel puts in the sickle, which corresponds to the Sword of the Spirit, or truth, as the result of the spread of knowledge. In this manner, the vine of the earth is cut and cast into the press; the wine is pressed out and preserved. The wine here symbolizes the blood atonement. "The blood is the life." We discern the severity of God's judgments when it is said that the blood came out even to the horse's bridle.

The prophet Joel gives us a similar comparison when he says: "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great."

The social conditions in this "Time of the End," constitute the winepress of the wrath of God poured out without measure, which is judgment as the result of sin. In a rational sense, it constitutes the readjustment of the individual and the social order in their relation to the fundamental order of creation. The economic and moral pressure upon the people and nations as a result of the spread of knowledge and the coming of truth, is fittingly compared to a winepress that is pressing out the wine from the grape; it corresponds to Christ's great comparison, "the separation of the wheat from the chaff."

As a result of this increase of knowledge in its effect upon the individual and the social order, we have a spirit of liberalism, infidelity and a reckless disregard for all law, order, or any established precedent. As action and reaction are equal, the inevitable effect of this spirit of liberalism is reaction, manifesting itself in civil and religious intolerance that will abridge and coerce the free will and liberties of the people. This constitutes a test, or trial called in the Scripture a burden on the people: "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

GOD'S ANGER.

We are inclined to look upon God's anger, or wrath, in a vindictive sense. When we grasp the spiritual conception of this, we find that God's anger is but the manifestation of His love. When God judges men or nations, He only removes His restraining influence for a little while—allows man the freedom of his will which rapidly consummates his salvation, or perdition. God's presence in truth and righteousness means the destruction of the wicked, but life and blessing for the righteous.

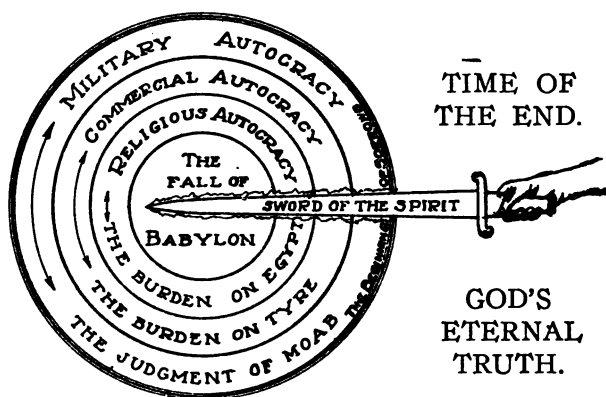
There is no occasion for pessimism to the true believer in Jesus Christ; for after recounting the most awful calamities that were to come upon the nations in judgment, He declares: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

CHAPTER V.

THE DOWNFALL OF AUTOCRACY.

"As the report concerning Egypt, so shall they be sorely pained at the report of Tyre." * * * "The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth." Isaiah 23 : 5 and 9.

THE DOWNFALL OF AUTOCRACY.



THE ENDING OF TEMPORAL POWER.

EXPLANATION OF DIAGRAM.

The purpose of this diagram is to give a more concrete idea of the character and order of judgments in the "Time of the End." The judgments of Moab, of Tyre, of Egypt, and of Babylon are four fundamental judgments that have a bearing on the entire order and interpretation of Scripture, especially in the ending of the age or dispensation. These forms are but the outward manifestations or symbols of great underlying spiritual forces.

The sword of the spirit is God's eternal truth manifested in judgment. As the prophets say, the sword of the Lord shall establish justice and judgment in the earth.

This great war now raging marks the downfall of militarism, or what Christ called in Matthew, chapter 24, the beginning of sorrows—"when nation shall rise against nation, and kingdom against kingdom." This downfall of militarism corresponds to the judgment of Moab (Isaiah, chapters 15 and 16; Jer. chapter 48). This is one of the fundamental judgments of Scripture containing the primary elements of all judgments. As the sword pierces in, this judgment on militarism is immediately followed by the judgment, or burden on Tyre. (Ezekiel, chapters 26-27-28; Isaiah, chapter 23.) This judgment marks the downfall of commercial autocracy; the end of predatory wealth; conflicts between capital and labor;

a disorganized condition of all commercial and economic relations.

As a sequence of these judgments, we have the downfall of religious autocracy, the burden on Egypt. All superstitious or idolatrous religious practices, all attempts to control the people or governments by these means and methods, shall utterly fail. This judgment constitutes the last stand of the false prophets—the apostate or fallen Church dominating the State—the harlot riding on the beast.

This time of the end may be compared to a fortress wherein the powers of this world make their last stand. When militarism goes down, it is not immediately destroyed but retreats and retrenches. The same is true of commercial and religious autocracy. These judgments are so correlated and coördinated that it is difficult to tell where one ends and the other begins.

Babylon, the final judgment, contains the primary elements of all judgments. The fall of Babylon corresponds to the final tribulation—the beast and the false prophet, the fallen State and the apostate Church united, with the State the dominating factor. By this process of retrenchment, Babylon becomes the citadel or the last trench of all worldly powers in their final opposition to spiritual powers—the kingdom of Satan opposing the coming of Christ's kingdom.

THE FOUR BEASTS.

You will observe that these four fundamental judgments correspond to the four beasts of Daniel (7th chap-

ter) which represent in the form of beasts the ending of the Gentile world dominion. The raging sea on which the four winds of heaven blew is being fulfilled in our present disturbed world conditions. The first beast, or lion, corresponds to militarism, for militarism is the head and foundation of all world powers. The second beast, a bear, has all of the characteristics of commercialism. The third beast, a leopard, typifies the apostate Church ruling the State. The leopard is feminine rather than masculine. A leopard is beautiful, but cunning, treacherous and cruel, a type of religious autocracy. The fourth beast is a federation of the other three, having seven heads and ten horns, signifying universal dominion and power, corresponding to Rome and Babylon. When this federation of the world is consummated and destroyed, it corresponds to the federated Roman Empire, or Babylon. The lion, the head of gold, the beginning and ending of all judgments. And when Babylon falls, it corresponds to the final tribulation; the closing of the age or dispensation; the end of temporal power, and the beginning of Christ's millennial reign on earth.

WHAT A FALSE AUTOCRACY MEANS.

We have outlined the nature of autocracy and democracy, calling attention to the fact that these principles, or forces represent the poles, or dynamics of all government. We have also demonstrated that there is a false autocracy and a false democracy that are in direct opposition to the true principles of government. The false is born after

the flesh, and is a reflex of the natural, unregenerate man; the true is born after the spirit and is the effect of the spiritual man.

A false democracy is created generally by the arrogant and domineering spirit of the ruling classes. They acquire to themselves the powers of government and the control of material wealth. Their greed, avarice and inordinate pride know no bounds or limitations. By these means, they keep the people in ignorance; for to the extent that the masses become intelligent, the ruling classes lose their grip. As we have shown, a false autocracy is founded upon the ignorance and servility of the people. A true autocracy is established upon the intelligent coöperation of the individuals to the unifying and perfecting of a social order that is the expression of the will and purpose of the people. On the other hand, a false democracy is the natural and inevitable result of a false autocracy—the one is the perversion and infraction of the laws that govern the social order, the other is the readjustment of that infraction. Consequently, the great enemy of a false, intolerant and coercive autocracy is a liberalistic, socialistic and destructive democracy.

In Russia at the present writing, we have a striking demonstration of these false principles of government. You will observe that autocracy is generally the aggressor. You will also observe that the spirit of a false autocracy and a false democracy are identical. Selfishness, greed, avarice and pride are common to both; whether they manifest themselves in militarism, commercialism, or religion, the principles involved are the same. The down-

fall of autocracy means the prevalence of false democracy which, by its destructive character, creates anarchy, liberalism and an involuntary condition of government, reducing governments to their last analysis.

If the kings and princes, the ruling classes in general, were imbued with the motive to Christianize, enlighten and benefit the common people, the present social disturbances would not have taken place. It is because of the fact that they persistently and premeditatedly refuse to do this that God's judgments are falling upon them.

A true and lasting government can only be established upon the principles laid down by Jesus Christ—love God and your neighbor as yourself. By the spread of this Christ-principle and the coming of truth, all true principles of government, whether autocratic or democratic, civil or religious, must prevail.

THE DOWNFALL OF MILITARY AUTOCRACY; OR THE JUDGMENT ON MOAB.

It is very evident that this universal war, Nation against Nation and Kingdom against Kingdom, in a general sense, marks the beginning of the "End of the Age," or dispensation. Militarism is the main pillar of all man-created government, and when military autocracy goes down, it constitutes the beginning of the end of all temporal governments.

The overthrow of militarism is creating some strange and striking paradoxes. Like a moral and social earthquake, it has changed the ideas and view points of the

individual; in some people for the better, and in others for the worse. In the minds and hearts of many people, this war has created a veritable resurrection. People to-day are doing things, both good and evil, that they would never have dreamed of doing a few years ago; many careless, thoughtless people have become keenly alive to the real issues of life. War is knocking common sense into the heads and morality into the hearts of a lot of people that were drifting into imbecility and moral decrepitude. The real natures and characters of people are coming to the surface. To bring down and to humiliate the proud on the one hand, and to exalt the humble on the other hand is evidently the intent and purpose of this war. People that we expected much from are sadly disappointing, while on the other hand, people whom the world heretofore has not known are coming to the front as heroes in the strife. In this respect, the Lord is pulling down the high places and exalting the valleys. The sword is bringing justice and judgment to the plumb line.

This radical change of ideas and ideals in the individual by reflex is disrupting and regenerating the social order. Militarism represents law and force, "An eye for an eye, and a tooth for a tooth," the basic principle of all human, man-created government. Christ's Kingdom is founded upon love and truth. Here we have two diametrically opposing principles of government in deadly combat. The inability of human law to uphold government is becoming more and more evident every day. In the downfall of military autocracy we see the passing of the old and the coming of the new; the downfall and de-

struction of temporal power, and the coming of spiritual power; the failure of antichristianity and the prevalence of Christianity.

THE JUDGMENT OF MOAB.

The Moabites were located on the tablelands east of the Dead Sea. They were a predominating people and in some remote way related to the Jews. Their language and religious beliefs were very similar to those of the Jews. Their religion, however, was strongly tainted with the beliefs of heathen nations. In many respects there is a striking similarity between Moab and Assyria, especially in their military ambitions; consequently, their religious beliefs were a mixture of Judaism and the Assyrian militarism, highly materialistic and lacking in the ethical and spiritual elements of Israel, as the prophetic judgments upon Moab indicate. It was evidently their resemblance to the Jew that gave Moab a prestige.

When we spiritualize this judgment of Moab in its application to our present day, we discern its significance, according to the 15th and 16th chapters of Isaiah; also, the 48th chapter of Jeremiah, on the judgment of Moab. This spirit of Moab as described by the prophets has only an indirect reference to the nation historically known as the Moabites. Rather, the application has a spiritual significance in the end of the age, or dispensation. This is characteristic of all prophecy. We should not put too much stress on the historical features in our interpretation of Scripture.

MILITARISM.

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hibited in an individual or a nation. "We have heard the pride of Moab, he is exceedingly proud; his loftiness and his arrogance and his pride, and the haughtiness of his heart. Come, let us cut him off from being a nation, also thou shalt be cut down O, mad men, the sword shall pursue thee, and the remnant shall be very small and feeble. * * * But I shall send a fire upon Moab. * * * And Moab shall die with tumult, with shouting and with the sound of trumpet. * * * And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord."

KING SAUL.

In Saul, the first king of Israel, we have a fine manifestation of this spirit. Saul had many good qualities and was popular with his people, but he had a fatal flaw in his spiritual makeup which was pride of heart. While Saul made a pretense of serving the Lord, yet his obedience was a mere formality; it was the form without the spirit. Saul's treatment of David brings out the characteristics of the man. While Saul admired and even loved David, yet he would crush anything that interfered with his ambitions; consequently, his love for David turned into murderous hatred. This spirit is highly characteristic of this king of Moab. He will have his way about it or murder the world. It is the spirit of Lucifer in man. Saul is a splendid type of the natural, unregenerate man and corresponds to Cain, "That wicked one who slew his brother." David is the type of the spiritual man. That which applies to the individual specifically,

must apply to the world in general. As Saul came to a tragic end on Mount Gilboa; so, likewise, shall God's judgments be visited on the pride and power of this world. Moab has made a great stand in opposition to spiritual power. "But her once glorious beauty shall be a fading flower." As David sang: "How are the mighty fallen, and the weapons of war perished."

THE SHIPS OF CHITTIM.

An important phase of the interpretation of prophecy exists in the points of the compass, east, west, north and south. It is also important to note the fact that everything in scriptural dimensions radiates from Jerusalem as a center. Such Scriptural terms as Moab, Ammon, Eber, or Edom, have reference to the East; Tyre and Sidon, or Chittim, the west; Assyria and Babylon, the north; Egypt, the south. These terms have a fundamental relation to the whole order and interpretation of the prophetic Word. For in its highest sense, these terms do not imply historical facts, but rather great spiritual laws, or forces.

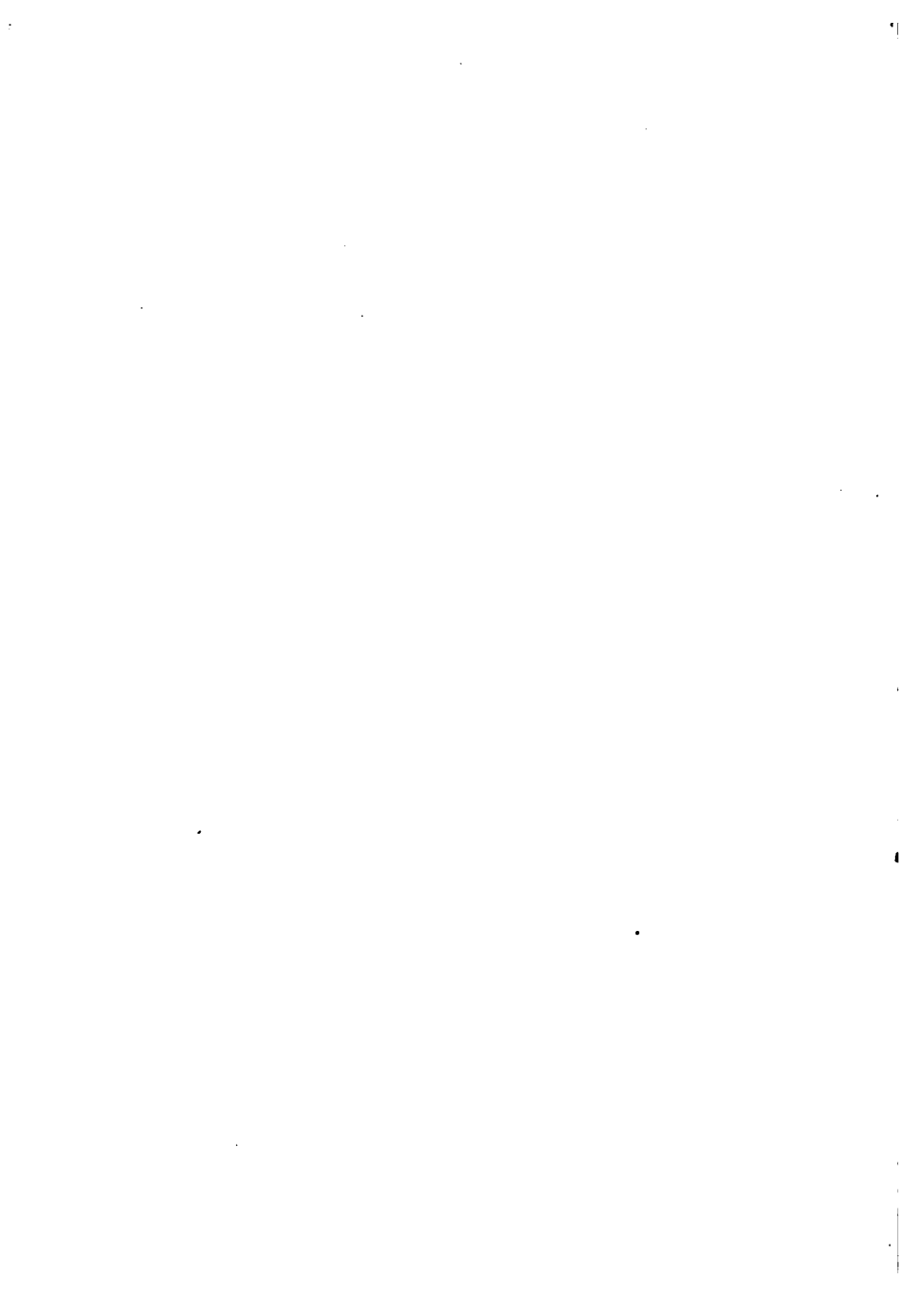
The island of Chittim, or Kittim, now called the Isle of Cyprus, is located on the west coast of Palestine near Tyre and Sidon. It was a maritime center for the then known world. In its most universal sense, this term, the ships of Chittim, signifies the liberalistic and commercialistic democracy of the West in its opposition to the military autocracy of the East. In its relation to our present social crisis, it is very evident that the United States

The Ships of Chittim



"And ships shall come from the coast of Chittim, and shall afflict Asher, and shall afflict Eber, and he also shall perish forever." Numbers 24:24.

"For the ships of Chittim shall come against him." Daniel 11:30.



and England, representing the Western Hemisphere and the western part of Europe, are furnishing the ships of Chittim. As applied to our present day, this would include air ships. You will observe that these ships of Chittim, or Tarshish, were a merchant marine rather than ships of war. They were also exceedingly numerous indicating that these great nations, especially the United States, with their overabundance of wealth, economic resources, and in their control of the seas, shall crush this spirit of imperial militarism. As that prophet of ancient times, Balaam, says in his remarkable prophecy relating to the coming of the Messianic kingdom: "And ships shall come from the isles of Chittim, and afflict Asshur, and Eber, and they also shall perish forever." This ancient seer, who saw with his eyes opened, evidently had a vision of our present day. When in great contrition of spirit he cried: "Alas, who shall live when God doeth this." These ships of Chittim coming against Moab signify in a sociological sense that there will be a great conflict between the democracy of the West and the autocracy of the East; and, as democracy is the natural evolution of autocracy, democracy will win. The ships of Chittim shall overcome Eber or Moab. (It was England's control of the seas that overcame the Germans.) Their victory, however, is short lived, for God's awful judgments fall upon Tyre. The ships of Chittim, or Tarshish, shall be broken. After the destruction of militarism, we will have an economic, or commercial war, more cruel and destructive than militarism. As Isaiah says: "Howl, ye ships of Tarshish, for it is laid waste,

so that there is no house, no entering in, for the land of Chittim is revealed to them."

THE DOWNFALL OF COMMERCIAL AUTOCRACY, OR, THE BURDEN ON TYRE.

When military autocracy goes down, commercial autocracy goes with it; they are as correlated as mind and body. Combinations of capital in the form of trusts and monopolies whose purpose is to rob the people, cannot exist unless they control the military powers; consequently, when you destroy military autocracy you undermine commercial autocracy. This means the beginning of the end of predatory wealth, of selfish, sordid greed, and all that goes with it.

Without this great war and the downfall of military autocracy, the common people could not assert their rights as they are doing to-day. The kings and princes of finance will make a desperate effort to regain and hold their prestige, but without avail. One of the big elements and contributing causes to commercial autocracy exists in what is generally called corporate greed; trusts, monopolies, stock brokers, gamblers, social parasites generally, enter into a conspiracy to rob the people in the interests of a few individuals; they pile up millions at the expense of the common people. The overthrow of commercial autocracy means the beginning of the end of these evils.

This commercial or industrial autocracy will make a desperate effort to get control of the railroads and all

public utilities, for these interests comprise the foundation principles of all monopoly. The leading political parties, also the public press, will be subsidized by this dragon of finance and economic interests. By the giving and raising of large sums of money the Churches and religious interests generally will be dominated and controlled by commercialism. Presumably, these large sums of money are raised for good and worthy purposes, but the real purpose is to get control of governments for the benefit of a small privileged class who have not the interests of God or humanity at heart. Just so long as governments are on their present basis and the Prince of this world is allowed his freedom, this enormous material wealth will breed corruption. Christ said: "Where-soever the carcass is, there are the eagles gathered together." Commercial autocracy is simply military autocracy in a different form; the motives and principles involved are identical.

By this judgment on commercialism, material wealth is losing its power, and moral wealth is being exalted, for real wealth is moral, or spiritual, and not material. In this respect, the governments of this world are being placed on a moral, or spiritual basis.

With the downfall of autocracy generally, we have in some respects a worse evil, a false democracy. "The base shall exalt himself against the honorable." The principal element in this conflict will be a terrific conflict between capital and labor; a general disorganized condition of business and social relations similar to what we have in Russia at the present writing. The reaction of a false

and intolerant autocracy will be a false liberalism or democracy—such as Bolshevism. We are scarcely out of one trouble until we are into another, as the prophet says: "As though one ran from a lion and a bear met him." The lion is the symbol of militarism; the bear, of commercialism.

THE BURDEN ON TYRE.

The term *burden* used so frequently in Scriptures, signifies judgment; a heavy weight that God has placed upon the nations or Church; a chastisement for their sins, "that they may know that I am God." In another sense, this judgment is a revelation, or manifestation of the truth; a readjustment of violated law; a regeneration of the individual and of nations.

Tyre and its companion city, Zidon, were located on the Mediterranean Sea. These cities, especially Tyre, were noted for their intense commercial spirit. A notable thing in connection with the history of Tyre was her ships of commerce which reached every port in the then known world, carrying costly merchandise, especially dye stuffs. As the prophet says: "The harvest of the river is her revenue, and she is the mart of nations."

Hiram of Tyre, friend of Solomon, contributed much material for the building of Solomon's temple. In Biblical symbolism, Tyre and Zidon were synonyms of the spirit of luxury, the pomp and pride of material wealth and glory in its opposition to the heavenly riches of the spirit. "The Lord of Hosts hath purposed to stain the

pride of all glory and to bring into contempt all the honorable of the earth."

This is said to be a commercialistic age. The dominance of this spirit is permeating every phase of life, social and religious. The desire for luxurious living, for social and commercial preëminence, is placing a great burden upon the people, more than any taskmaster or cruel ruler of ancient times. The high cost of living, the inability of people to make ends meet, are well described by the prophet when he says: "For the bed is shorter than a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." Business and economic prosperity will give place to adverse economic conditions. As in Nebuchadnezzar's vision, the seven lean kine shall devour the seven fat kine.

Haggai gives a graphic description of these conditions when he says: "And he that earneth wages, earneth wages to put it into a bag with holes." This economic and social slavery is worse, more destructive, than war. If you will analyze the burden on Tyre in Ezekiel, chapters 26, 27, 28; Isaiah, chapter 23, in its application to our present day and generation, you will discover that this burden will rest heavily on England and the United States, even as the spirit of Moab is manifested in Germany. "When thou went forth out of the seas, thou filledst many people, thou didst enrich the kings of the earth with the multitude of thy riches and thy merchandise. Then all the princes of the sea shall come down from their thrones and lay away their robes and put off their brodered garments; they shall clothe themselves

with trembling; they shall sit upon the ground and shall tremble at every moment, and be astonished at thee."

England has long maintained the supremacy of the seas. Her ships, like the ships of Tarshish, or the ships of Chittim which signify the West, have brought merchandise from the isles. She has coveted and maintained a world-wide commercial supremacy. The English people are the greatest merchants and financiers that the world has ever seen. The United States, also, has been guilty of this sin, putting commercialism above everything that is good and holy. Corporate greed and avarice have attained proportions excelled by no other nation in history. The sure and inevitable result of this spirit will be judgment. Political corruption, conflicts between capital and labor, will rend the country. Financial and economic disturbances will shake her to the foundations and only those things that cannot be shaken shall remain. "The love of money is the root of all evil;" consequently, this burden on Tyre will be a grievous burden affecting every phase of life; universal in power, fundamental in character: for out of this sin of commercialism comes avarice, greed, war and pestilence.

The burden on Tyre also has its application to the Church, for this courtesan of commerce is also dominating the Church. As a result, the people have lost sight of the spiritual idea of the Church. They are perverting and profaning the most holy and sacred things to material ends. Like the Church of Laodicea, she is rich in this world's goods, but poor in the spirit. "And Tyrus did build herself a stronghold, and heaped up silver as

the dust, and fine gold as the mire of the street. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire."

THE OVERTHROW OF RELIGIOUS AUTOCRACY, OR THE BURDEN ON EGYPT.

Militarism and commercialism having failed, like a defeated army, they retreat and retrench. The powers of this world having deceived the Church, they use her as a buffer and defense for their iniquity. The burden on Egypt in general signifies religious reaction; the Church becomes thoroughly worldly and apostate. "The abomination that maketh desolate is standing in the Holy Place," which signifies that temporal or worldly powers are intrenched in the Church. In this state or condition of the Church, the false prophets make their last stand against spiritual powers. The false prophet dominates the beast, or in other words, the Church rules the State; for the term, false prophets, indicates the Church, or a religious element, and is feminine; while the beast signifies the State, or the masculine element; however, to the extent that the Church becomes political and identical with the State, she becomes beastly. The spirit of intolerance, corresponds to the beast, while the spirit of deception signifies the false prophet, whether they be found in State or Church. Primarily the beast is of the State and is masculine, while the false prophet is of the Church and is feminine.

We have a picture of this moral condition of society in Revelation, chapter 17, the harlot riding on the beast, or the Church dominating the State. The Roman Catholics say that this represents Protestantism; the Protestants in turn assign this to the Roman Catholics. The truth of the matter is, it is both. In general, it is religious reaction, or religious autocracy. A federation of churches is as inevitable as a federation of nations, and this federation shall constitute the ecclesiastical form of Babylon which, for a time, shall indirectly rule and control the State. When the Church rules and dominates the State, it constitutes a judgment upon the State for its sins. On the other hand, when the State turns upon the Church and persecutes her, or to use the words of the prophet, "casts a reproach upon her and burns her with fire," it is God's judgment on the Church. There is little question but that the Roman Catholic Church will be the leading spirit in the consummation of religious autocracy. The prime purpose and ambition of this Church has ever been to dominate and rule the world, both temporal and spiritual, in the interests of the Holy Catholic Church and according to their particular creeds and beliefs. This manifests the spirit of intolerance and force, or the beast. The Roman Catholic Church is simply a religious trust or monopoly; a religious autocracy. This Church has perfected a universal system that excels that of the Germans or Kaiser, and, when the opportune moment arrives, they will attempt the same thing—universal control of government by armament and force in the interests of their Church.

This, however, is only one phase of religious autocracy. We have the Greek Catholic Church with similar ambitions, if anything, more autocratic and worldly than the Roman Catholic. We have also a powerful reactionary spirit in Mormonism, a desperately licentious and wicked institution. We have also a religious autocracy formed within the Protestant Church—a militant reactionary element manifesting itself in many forms and innumerable organizations, which are politico religious in nature. Their aim and object is to control government in the interests of Protestantism, and to accomplish this by law and force, which is autocratic and identical with the spirit of Roman Catholicism.

In the very nature of things, a world's federation of Churches is inevitable. The natural unity which is born of the flesh must precede the true unity which is born of the spirit. The one is the reflex of the natural, unregenerate man, and is founded upon law and force. The other is reflected from the spiritual man, and is established upon love and truth.

This reactionary spirit in the churches is taking on a higher, critical and materialistic form; political expediency and social reform is being put paramount to faith in Jesus Christ.

The temporary success of religious autocracy will be largely due to the apathy of the people in general on this question. The nations in Europe, and the United States, made this same error in relation to Civil Autocracy as exploited by Germany, and it was eighty per cent successful before they woke up. This will likewise be true

of religious autocracy. It is true that all autocracy is nearing its end, but it will make a desperate struggle before it goes down.

It will be observed that these autocratic factions in the Church are in deadly opposition to each other; each will struggle for the control of governments in the interests of his particular organization. In addition to this, the liberalistic, socialistic element will combat every form of religious autocracy, or Christianity in any form. We must admit, however, that there is a material side as well as a spiritual side to Christianity. While these different religious institutions and social reform movements have a relative value, and we are not condemning them altogether, yet the error of these beliefs consists in the fact that they put the emphasis upon the material side to the detriment of the spiritual. You cannot regenerate the individual, or governments, by law and force. Admitting that a certain amount of this must be used, yet relatively, love, and not law, should be the determining factor. And when any institution, social or religious, perverts this order, as many of them are doing, God's judgments will be visited upon them. The basic principle of Christ's kingdom is love and not law, consequently, we can discern the utter fallacy of one, or of a number of these factions establishing a permanent government on earth, founded upon principles that are directly antagonistic to true Christian principles. Furthermore, these factions can only reconcile their differences upon the broad, spiritual principles laid down by Jesus Christ. From these considerations, it can be seen that when religious autoc-

racy goes down, it will be a battle royal. As the prophet says: "I will set the Assyrians against the Egyptians," meaning the liberalistic element against the reactionaries. But worse than this, the prophet declares "I will set the Egyptians against the Egyptians," which signifies the reactionaries against the reactionaries, civil autocracy against religious autocracy—"They shall reel and stagger as drunken men; they shall fall and not rise again."

THE BURDEN ON EGYPT.

A very important judgment is the burden on Egypt. Egypt is the borderland of history, consequently it bears a fundamental relation to the entire social order. The Egyptians were a predominatingly religious people, but of a primitive and materialistic nature. The records of Egyptian civilization prove that they passionately desired immortality through temporal and material things. The Egyptian people have carried this idea to a higher degree than any nation or people that has succeeded them. To substitute the temporal or material for the spiritual is the soul of idolatry, consequently, from a Christian point of view, the predominating sin of Egypt and all that Egypt typifies is idolatry, as the prophets so frequently refer to the idols of Egypt. In its highest symbolic significance, Egypt typifies the law and the letter. Israel's deliverance from Egyptian bondage signifies the deliverance of God's people from the law and the letter into the liberty of Christ's love.

The orthodox and reactionary Church, with its superstitions, dogmas and creeds upheld by the law and the

letter, corresponds to Egypt. In the time of the end, this will become the principal evil—that of religious intolerance. When the Church and the State unite, with the Church ruling the State, it becomes reactionary in the highest degree. As we have demonstrated, this spirit is well exemplified in the Roman Catholic Church and corresponds spiritually to Egypt; but this spirit is not circumscribed, or confined to this Church alone, as many would lead us to believe.

The great enemies of Egypt were Assyria and Babylon, types of the liberalistic, unorthodox element. When this spirit attacks the Church, as it is doing to-day, destroying the letter of creed and dogma, the tendency is to do as Israel of old, go into Egypt for refuge, or in Scriptural terms, "going back to the flesh pots of Egypt," thus endeavoring to uphold the Church and Christianity by law and force rather than by love. The prophets warned the Jews again and again not to go into Egypt for help, but to surrender to the king of Babylon, "and they that surrender shall receive their life for a prey," as the prophet declared that the king of Babylon should surely come and destroy Egypt with her idols, a prophecy that was literally fulfilled. "Then shall it come to pass, the sword which ye feared shall overtake ye there in the land of Egypt, and the famine whereof ye were afraid shall follow close after you there in Egypt, and there ye shall die."

We observe the working of these spiritual forces to-day in mighty power. The liberal, unorthodox element is besieging the Church, disrupting the formalism of re-

ligious belief; consequently, those persons who are depending on the letter and are not walking according to the spirit are in great consternation; as a result, they are fleeing into Egypt. They would regenerate temporal things by temporal forces; they would uphold the temporal Church and regenerate her by force. As Christ said: "They that take the sword shall perish by the sword."

As a result of these sins of the Church, God shall call judgment upon her, separating the temporal from the spiritual, the wheat from the chaff. "The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the North." "The Lord of Hosts, the God of Israel, saith, Behold I will punish the multitude of No. and Pharaoh and Egypt, with their gods and their kings; even Pharaoh, and all them that trust in him."

THE FALL OF BABYLON.

Babylon historically is one of the principal landmarks of civilization. The Babylonians were a remarkable people, and from a worldly point of view they were a well-balanced people, well adapted to universal government. The Romans of later days had many characteristics of the Babylonians; the two kingdoms spiritually had much in common. It is a notable fact that the renown of these kingdoms and peoples is largely due to the fact that they were associated with the Jews and the land of Palestine. In our present day we perceive the antitype

of these Babylonians and Romans in the English speaking peoples, or Anglo Saxons, and especially in Great Britain, a people with a genius for government. It is also evident that we are now forming a world's federation, a universal government that will correspond to Rome and Babylon. This world's federation and universal empire will be the flower and fruitage of all earthly kingdoms; but like Babylon of old, it will exalt itself against the powers of heaven, consequently it will become the most sensuous and despotic government that the world has ever seen, uniting both State and Church, the civil and religious. This veritable tower of Babel will become the outward material manifestation of the haughty and arrogant pride of man; a government founded upon law and force in opposition to government established upon love and truth—"For thou shalt say in thine heart, I will ascend into heaven, I will exalt my throne above the heights of the clouds, I will be like the Most High, yet thou shalt be brought down to hell to the sides of the pit."

SYMBOLIC SIGNIFICANCE.

Babylon symbolically is one of the key-words to the interpretation of Scripture. In Nebuchadnezzar's vision of a great image, representing the Gentile age, or dispensation, Babylon was the head of gold, a type of universal empire. Babylon in its best sense symbolizes the essence of all temporal man-created governments; a Biblical term used to designate all worldly glory and wisdom apart from the spiritual. Like the body or form without the spirit, Babylon may flourish for a season, but

in the very nature of things it must end in corruption. Babylon is a type of the Gentile, and Zion, of the Jew, or temporal power and spiritual power; when God exalts Zion, then Babylon falls.

Some hold that there are two distinct Babylons; civil or political Babylon, and ecclesiastical Babylon. However, these are but two elements or phases of one symbol—a universal world power composed of the fallen State and the apostate Church united; a type of the worst and most despotic government that has ever existed. This fall of Babylon corresponds to the final tribulation (see design, page 156), when the final antichrist reigns for forty and two months. This King of Babylon will be the head of both the State and Church, also a type in antithesis of Christ's coming Kingdom where He shall be both King and Priest after the order of Melchizedek. We can get some idea of how evil this Babylon will be, when we consider the fact that it will comprise the essence of a false autocracy and a false democracy combined, represented in Scripture as the beast and the false prophet, comprising the poles or dynamics of all evil.

This spiritual state or condition of the social order, corresponding to Babylon and Rome, may fittingly be compared to the citadel or last trench of a fortification in which the powers of this world have entrenched themselves, and are making their last stand against the Kingdom of Christ. (See design, page 128.) The outer fortifications are taken, military, commercial and religious autocracies have been defeated, but not destroyed. They have retreated and retrenched until federated under the

symbol of Babylon, temporal power makes its last stand against spiritual power. As the sword of the spirit pierces Babylon, which corresponds to the final tribulation, it goes down in defeat, "and Babylon, the glory of Kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah."

This fall of Babylon has more than a moral significance; it means the actual downfall of all world governments. It will become more and more literal as time progresses. The prophets make much of this fall of Babylon, especially Jeremiah, chapters 50, 51, 52; Revelation, chapters 17-18. It is the great event in the world's history, more than the mere ending of the age: it is the ending of temporal power. The deliverances of the Jews from Egyptian and Babylonian captivity are types of this event. It marks the passing of the old order and the coming of the new, as the kingdom of this world shall become the Kingdom of Christ.

CHAPTER VI.

THE ENDING OF TEMPORAL POWER.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isaiah 13: 19.

TIME OF THE END, END OF THE AGE OR DISPENSATION: THE FINAL CONFLICT BETWEEN TEMPORAL POWER AND SPIRITUAL POWER

THE REIGN OF THE FALSE PROPHET OR KING OF THE NORTH
THE REVELL OF SOCIALISTIC OPTIMISTIC
THE BURDEN ON THE
ATHEISTIC BELIEFS. FEDERATION OF THE WORLD.

THE
JUDGMENT
OF
MOAB

THE JUDGMENT OF NATIONS
THE BEGINNING OF SORROWS
MATT 24 THE BIRTHPAIN
OF MILITARY AUTOCRACY
A JUDGMENT ON MILITARISM
THE JUDGMENT OF MOAB
ISAIAH, CHAPTER 16,
JEREMIAH 48

THE REIGN OF THE BEAST OR KING OF THE SOUTH, CIVIL AND RELIGIOUS REACTION;
APOSTASY OF THE CHURCH. THE HARLOT
RIDING ON THE BEAST. THE CHURCH RULES THE STATE.
THE BURDEN ON EGYPT
WORLD'S FEDERATION
REVIVAL OF THE TEN KINGDOMS
OF THE OLD ROMAN FEDERATION

THE
FALL OF
BABYLON

THE ROLLING OF THE TWO WITNESSES;
THE CRY OF THE SAINTS FOR DELIVERANCE.
THE SEPARATION OF THE SPIRITUAL FROM THE
TEMPORAL CHURCH.
SECOND COMING OF CHRIST WITH THE
CHURCH; THE BRIDE OF CHRIST; DESTRUCTION
OF THE BEAST AND THE FALSE PROPHET.
ARMAGEDDON

THE FINAL JUDGMENT OF
THE CHURCH. THE BEAST
OVERCOMES AND PERSECUTES
THE FALSE PROPHET. THE APOSTATE
CHURCH UNITES WITH THE
FALLEN STATE. THE FINAL
TRIBULATION. THE
ENDING OF TEMPORAL
POWER.

A TIME OF TEST OR TRIAL. THE SEALING OF THE 144,000 OR SPIRITUAL ISRAEL. THOSE WHO ARE NOT DECEIVED BY THE FALSE PROPHET
WILL NOT RECEIVE THE MARK OF THE BEAST.
"MANY ARE CALLED BUT FEW ARE CHOSEN."

DESCRIPTION OF DIAGRAM.

This diagram, it will be observed, corresponds to the one on cover of book. Its scope takes in the period of "the time of the end," or the end of the age. It opens with what Christ called the beginning of sorrows—"When nation shall rise against nation, and kingdom against kingdom. In successive order, we have the four fundamental judgments, beginning with the downfall of military autocracy, or the Judgment of Moab. This judgment has already been consummated, as Amos says: "And Moab shall die with tumult, with shouting and the sound of the trumpet." (Literally fulfilled November 11th, 1918.) This judgment is followed by the federation of nations, a world's government that will eventually correspond to the ten federated kingdoms of the Roman Empire in a literal sense, and to Babylon, or the tower of Babel in a spiritual sense. The first half of this period of the erection of Babylon will be marked by all kinds of socialistic and liberalistic movements; wars between capital and labor; social and economic disturbances generally; in the Church, a wave of free thinking, materialism, rationalism, atheism and infidelity. This judgment in Scripture is called the burden on Tyre.

The second half of this period will be a severe reaction, both civil and religious, or a vain attempt to suppress this lawless, liberalistic element. The false prophets having failed to make good, the public conscience

swings from the liberal to the reactionary force of the social order, the spirit of the beast. The Church will have a large part in this judgment. The Church will dominate the State as she did in the Dark Ages, described in Revelation as the harlot riding on the beast. This intolerance and persecution will cause the saints to cry out for deliverance, precipitating the separation of the spiritual body from the temporal body of the Church, called the ascension or translation of the Church. The Bride of Christ having departed, the militant Church body, contemporary with the unconverted Jew, will go through the final tribulation. This constitutes the ending of temporal power or fall of Babylon, the overthrow of all worldly governments. The Church and State are united, with the State predominating. The antichrist of this period will seek to crush out every semblance of Christianity. The man dominating this period will be the final antichrist, the embodiment of Satan himself, "The beast from the bottomless pit." The duration of this final tribulation is definitely given, which is forty and two months, or three and one-half years. This tribulation concludes with the world's Armageddon, Christ's coming with the Saints, the binding of Satan, the ending of temporal power and inauguration of Christ's millennial reign upon earth.

TEMPORAL POWER AND SPIRITUAL POWER.

From different viewpoints and by many illustrations, we have shown that as knowledge increases truth is manifested; and as the truth is revealed, the individual, the

nations and the social order in general, are regenerated, separating the good from the bad, the corruptible from the incorruptible, the letter from the spirit, or the temporal from the eternal.

The relation of temporal power to spiritual power exists in the relation of temporal things to spiritual things in general. The temporal exists in effect, the spiritual in cause. The temporal corresponds to the letter, and the letter must eventually be fulfilled in the spirit. Temporal government is founded upon law and force, spiritual government upon love and truth; and as the law is eventually fulfilled in love, so likewise must temporal government be abolished, or fulfilled, in the spiritual. The distinctive difference between temporal government and spiritual government exists in the basic principle upon which they rest. The nations and kingdoms of this world are founded upon a temporal basis, as Christ declared, "My kingdom is not of this world."

Christ said the old order, or dispensation, was "an eye for an eye, and a tooth for a tooth." But I say unto thee, "resist not evil." We have here a striking contrast between two principles of government; the one born after the flesh, the other born after the spirit. Literal non-resistance is spiritual resistance. The one is dynamically opposed to the other. Christ went as a lamb to the slaughter in a literal sense, but in a spiritual sense, He fought and won the greatest battle that the world has ever seen; but he fought it on a spiritual plane, and the principles of government which Christ died to manifest are being revealed to-day in truth and mighty power.

The standard of righteousness has never been so high; this manifests the truth element. On the other hand, there is a rapidly increasing toleration, a disregard and negation of all laws, creeds and beliefs that is alarming in its extent. This comes from the liberal element and means that the autocracy of law is going down before the democracy of love. Temporal power is being abolished in spiritual power. Every interest shall become involved—economic, social and religious. These external disturbances and conflicts are but the outward manifestations of the real conflict which is spiritual—error against truth; the forces of darkness against the forces of light; a royal battle between earth and heaven. And if we can but grasp the true conception of the conflict, it is a glorious battle: "They fought from heaven, the stars in their courses fought against Sisera." And they that have despised the day of small things shall see the plummet in the hand of Zerubbabel, and that great mountain before Zerubbabel shall become a plain, saying: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

THE IMMINENCE OF THE SPIRIT IN TEMPORAL THINGS.

We have demonstrated the fact that all abstract, spiritual or potential forces must eventually manifest themselves in concrete, material forms. On the one hand, the literal must be fulfilled in the spiritual, and on the other hand, the spiritual body or form must displace the literal, As the Apostle Paul says, "There is a natural body, and

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there is a spiritual body." The natural, unregenerate man manifests himself in a social order or body that corresponds to his evil nature. The spiritual, regenerate man likewise produces a form of government that corresponds to his nature. The one is "born after the flesh"; the other is "born after the spirit." Consequently there must exist a combat between these two principles and forms of government. The determining factor in the false form of government is law and force, while that of the true is love and truth. In the very nature of things, the true form and principle of government must eventually abolish the false. Our present generation is experiencing the remarkable phenomenon of the coming of the true and the passing of the false. It is not merely a conflict between abstract principles, but rather a struggle between concrete, demonstrable forms of government; the one true, the other false. While this combat at its source is spiritual, yet in effect it is political, economic and religious.

TEMPORAL AND SPIRITUAL.

In the past, it has been customary to make a clear distinction between temporal things and spiritual things. To mix or jumble the two has been considered a fundamental error, as all history proves. At the present time, however, there is a reckless disregard of, or consideration for, these distinctions; the boundary lines between the temporal and the spiritual are so indistinct as to cause much controversy and dispute. Where the temporal ends and the spiritual begins is a difficult thing to determine.

This is nowhere so evident as between Church and State. The Church is trespassing upon the prerogative of the State and the State retaliates by usurping the rights of the Church. Under the guise of what they term civic righteousness, the Church is dominating the State; consequently, the temporal Church is becoming identical with the State, ignoring the fact that you cannot regenerate temporal things by temporal forces.

THE LIQUOR EVIL.

There is no comparison that we can use that better illustrates this phenomenon in the social order than the evils of intemperance. Opposition to intemperance in the past has largely been confined to the Churches and Christian temperance unions, a moral opposition. To-day the chief opponents of the liquor evils are the big financial and business interests of the country. It has become a pertinent social and political issue. It has gone beyond the purely moral stage. We discern this evolutionary process in the individual. Twenty preachers may tell a man to quit drinking and he will pay no attention to them; but let one doctor thump him on the chest and tell him that he will die if he does not sober up, and immediately he is intensely concerned and uses radical measures to overcome his evil habit. The moral psychology of this is clear: the average individual is not influenced by moral or ethical considerations, but rather by the physical.

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MATERIALIZING RELIGION.

In the religious realm, also, we observe this phenomenon. It is the man, or the woman, who can materialize religion, so to speak, that is getting results. The public speaker that is getting the attention of the masses to-day is the one who can take an abstract, fundamental principle of Christianity, and, by a wealth of imagination and descriptive language, give it a form, dress it up, actuate it with life, and, to the amazement of his audience, it walks across the stage.

People who could never sense or discern Christianity in the abstract, see it clearly when it is put in a tangible, concrete form. This not only applies to public speaking but to every phase of Christian life and activity. This phenomenon of the presence or imminence of the spirit in temporal things is due to the fact that knowledge and truth are penetrating, disrupting and regenerating every function and phase of the social order.

It is possible and practical these days for a business man to make a direct application of his religious principles in his business in a material way. We have a few men, at least, who have instigated coöperative and community-of-interest plans whereby the employer makes himself responsible for the physical, mental and moral welfare of the people that he employs. Some of these coöperative business enterprises comprising a whole village or town resemble a piece of the millennium that has broken away and floated down ahead of time as advance agents of the new era that is just dawning. It is but a

forecast of the nature and character of Christ's coming kingdom.

THE SOUL OF WEALTH.

Another characteristic of this regenerating process of the social order resulting from the increase of knowledge, is the mad desire for material wealth. As a result of their economic and social liberties, the masses of the people are perverting these liberties by placing material wealth above the spiritual. As a result, they have become money mad; the desire for sensuous living and pleasure has become, to a large extent, paramount to the higher and better things of life. To the extent has this evil gone, that it is reacting. People in general are realizing the danger and fallacy of this spirit. As a result, we hear a hue and cry for higher ideals, both individual and social. There is a widespread movement to put society on an ethical, rather than on a materialistic basis. One of the greatest financiers that has ever lived declared that the basis of wealth was not gold, or stocks, or bonds, but rather good moral character and ability. This man added much to the good of society when he made this declaration. For after all, we are compelled to admit that it is not lands or gold, nor reputation, or economic conditions that form the stability of wealth of men or of nations, but moral character. The great need of the times is not more worldly wealth, but more righteousness; more devotion to principle; higher ideals; for they develop character, and character is the soul of wealth.

ETHICAL IDEALS.

As a reaction against materialism, we have a wave of ethical ideas and movements, socialistic, communistic and idealistic. The people thoroughly realize the fallacy of settling disputes by war and physical force. If we were to put the soul and spirit of this new movement into one term, it would be "the brotherhood of man." And here we encounter another danger, as the prophet says: "As if a man did flee from a lion, and a bear met him." While this ethical movement seems to be a step in the right direction, yet there can be no disputing the fact that the worst, most subtle error that has ever come into the world is to place the brotherhood of man above the fatherhood of God; or, in other words, to substitute ethical principles for spirituality. The people in general seem to be willing and ready to accept any expediency as a remedy for their troubles, except the right one, namely, the true principles of Christianity which is "to love God and to manifest this love in charity to your neighbor."

However much the world may fight against it, in the end, the Christ-principle will prevail, and the imminence of His spirit, which is the eternal truth, shall go on, permeating, disrupting and regenerating every phase of life, both temporal and spiritual: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

THE CONFLICT BETWEEN THE TEMPORAL
AND THE SPIRITUAL.

We have outlined the nature and character of temporal things in their relation to spiritual things. We have also called attention to a strange phenomenon that is taking place in the social order. On the one hand the letter is being fulfilled in the spirit, and on the other hand, the abstract spiritual truths of Christianity are being manifested in concrete material forms. Here we discern a tremendous conflict between the temporal and the spiritual. The natural, unregenerate man would uphold by force the old order in opposition to the coming of the new principles of government as laid down by Jesus Christ.

The natural man has surrounded himself by a social order that is contrary to the true principles of Christianity, a reflection of his own evil mind and heart. Christianity in the past has largely been a passive, moral influence; there must come a time, however, when these negative principles must take upon themselves a positive character; and that time has evidently arrived. The truth that Christ died to manifest is demonstrating itself in mighty power: "To the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God." Or in other words, Christianity has begun to function: the Christ-principles are being vindicated; all opposition to Christianity is going down in ignominious defeat. Wrong has been on the throne and right on the scaffold; but in the end, right and truth must prevail. But the victory

will not come without a desperate struggle. The judgment must come and after this the resurrection. The real conflict in the world to-day is antichristianity against Christianity; temporal power against spiritual power; the kingdoms of this world against the coming kingdom of Christ.

SECULAR AND SACRED.

The conflict between the temporal and spiritual is well manifested by what we term the sacred and the secular, or the natural and spiritual elements. These elements are very much in evidence at the present time, or it has come to the point where it is hard to determine where the one ends and the other begins. And yet the fact remains that secular, or natural elements, can never become spiritual, nor can the spiritual element become natural; they dynamically affect each other, but can never become identical. The natural, temporal, or secular things in themselves are not bad; it is when we exalt them above the spiritual relatively that they become evil.

The struggle between the secular and the sacred in the Church and in the world at the present time is a struggle to ascertain for all time as to which shall be the determining factor in the governments and in the lives of men. Shall it be the natural principles of men founded upon law and force, or the spiritual principles of government laid down by Jesus Christ? It is a foregone conclusion, however, that the Christ's principles in the end will prevail; for as mind is superior to matter, so likewise the spiritual will eventually predominate over both mind

and matter. In the Church and in religious matters, this conflict is well marked. On the one hand we have a class of Christians who would uphold the spiritual principles of the Church by making a fetish of the sacred and holy elements; an asceticism that ignores the temporal and material things of life, with a tendency to degenerate into isms of different kinds; faith cures that disregard all natural or reasonable remedies; gift of tongues and similar emotional fanaticisms and vagaries. These errors have a tendency to drift into free love, a morbid idealism that ignores the material and practical things of life.

On the other hand, we have a class of militant and materialistic Christians who would drag the Church into politics; they would secularize and commercialize the Church until there is scarcely any spirit left. They would put social service above the old-fashioned faith in Christ, as the head of the Church. These Christians correspond to the Church of Pergamos, (Rev., chap. 2,) and commit the error of Nicolaitanes and of Balaam, mixing secular things with sacred things; as the Lord says "which things I hate." It will be observed that the militant Church movement of our present day is committing this error of exalting the temporal above the spiritual.

When we compare these two extremes in the Church body, we find that there is a middle ground. We have arrived at a period when the Church should take in every phase of the life of the individual, moral, mental and physical, that Christ may be all and in all. The Sunday schools, young people's societies and similar organizations within the Church are the outgrowth of this idea

of Christian democracy. The invasion of the secular realm by the spiritual implies a great danger and a great conflict within and without the Church. On the one hand, it will give the false prophets a splendid opportunity to deceive the people with all kinds of false doctrines; on the other hand, the spirit of the beast which originates from these materialistic and rationalistic Christians will greatly profit by the failure of these false prophets, creating a reactionary spirit of intolerance, both civil and religious.

We would call attention to the fact that this spirit of apostasy in the Church is not altogether bad. Temporarily deceived, these Christians will come under a severe judgment, and many of them will eventually be regenerated and redeemed. As it is said of the Church of Pergamos, they will penetrate to the very throne of Satan, "where Satan's seat is; and thou holdest fast my name and hast not denied my faith." To use carnal weapons, to kill and be killed for our faith in Christ, may even have a virtue; but as the Apostle Paul says: "Behold I show you a more excellent way." It is only by prayer and constant study of God's word that we can avoid the pitfalls that Satan has set for us these perilous times.

From these considerations it can be seen that the sacred and holy things of Christ and His Church must pervade and regenerate the secular realm. And in this great battle between temporal power and spiritual power for the supremacy, we must take a firm hold upon Christ. "Wherefore take unto you the whole armour of God, that you

may be able to withstand in the evil day, and having done all, to stand." Eph. 6:13.

DYNAMICS OF THE COMPLETE ANTICHRISTIAN SPIRIT.

Combined, this spirit of liberalism on the one hand, and of reaction on the other, represents the poles, or dynamics of the complete antichristian spirit, and constitutes temporal power in its opposition to spiritual power. The equilibrium of the social order is maintained by a balance between these forces of liberalism and reaction. In these latter days, however, these forces are totally out of equilibrium and in deadly conflict with each other. The work of the spirit of liberalism is to create dissension; it is opposed to all government of any established order, either religious or secular. This is called in the Scripture the "lawless one." The public conscience is becoming alarmed and disgusted at the excesses and eccentricities of this liberalism and unbelief; consequently, it will swing its support from the liberal to the conservative force of society in a vain attempt to suppress these liberals, and, as action and reaction are equal, it will become reactionary which will give power unto the beast. You can readily see that the compact and conflict between these two dynamic forces of evil will be terrific. In scriptural terms this conflict constitutes the battle between the beast and the false prophet; and in a sociological sense, between the State and the Church, the masculine and the feminine. In its largest aspect, however, it constitutes

the final conflict between Christianity and antichristianity for the literal possession of the kingdoms of this world.

THE TRINITY OF EVIL.

In this time of the end, the end of the age or dispensation, the ending of temporal power, all evil will be reduced to its last analysis or fundamental principle. As every good has its corresponding evil, consequently, as there is a trinity of good, the Father, the Son, and the Holy Spirit, there must also be a corresponding trinity of evil. These primary elements of evil are manifested in many forms due to the fact that they are fundamental to the entire order and character of evil. The most simple and comprehensive forms of this trinity of evil are described in Revelation, Chapter 16: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Observe the relative order; the dragon, the beast, and the false prophet, corresponding to the first, the second, and the third persons in the Trinity. This trinity of evil represents the three primary disturbing elements in the world to-day.

THE BEAST.

The beast, or the second person in the trinity of evil, is masculine rather than feminine; of the State, rather

than of the Church; it is autocratic in nature and manifests itself in intolerance both civil and religious; it gains its ends by law and force; it is symbolized by a wild ox. We generally consider these Biblical terms, such as the beast and the false prophet, in a mystical sense; however, when we consider them from a rational viewpoint in their application to our present day and generation, they lose their mystical significance. The spirit of the beast is simply the spirit of coercion and reaction. In religious matters it is dogmatic and intolerant; it substitutes the letter for the spirit. The beast corresponds to a false autocracy.

In matters of government we observe this spirit of the beast on every hand. Our liberties are curtailed and abridged by a network of laws, rules, regulations and technicalities. So much law are we having that it is virtually becoming a negation of all law. In this respect, the inability of law to uphold government is becoming more and more apparent every day. Or in other words, the spirit of the beast has begun to manifest itself in mighty power.

THE FALSE PROPHET.

The spirit of the false prophet corresponds to the third person in this evil trinity; it is the reverse of the beast. As the word prophet indicates, it is applicable to a religious power rather than a civil power; to the Church rather than the State.

The false prophet gains its ends by deception rather than by force. A serpent is the symbol of the false

prophet. This spirit is liberalistic, atheistic and socialistic in nature. In matters of State it is tremendously destructive and corresponds to a false democracy. It exhibits a reckless disregard for all law, precedent or any established order of things. In this respect it is destructive and not constructive.

From a sociological viewpoint, the chief exponents of this liberalistic, atheistic spirit are Feminism and Socialism founded upon the principles of economic determinism; they are tremendously deceptive and destructive to government. In religious matters, all of these optimistic, idealistic religious beliefs, such as Christian Science, Russellism, Theosophy, New Thought and Spiritualism, belong to the false prophet. Either openly or covertly, they deny the fundamentals of Christianity; especially the virgin birth, the doctrine of the atonement, and the Trinity. The purpose of these false prophets is not to coerce, but to deceive; they accomplish this by the promulgation of false doctrines and beliefs which bear such a close resemblance to the true "that if it were possible they would deceive the very elect." The different forms and methods of these false prophets are innumerable but the purpose is ever the same—to deceive, "Even him whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish, because they receive not the love of truth, that they might be saved." 2 Thess. 2:9-10.

HISTORICALLY.

From a historical or sociological point of view, Mohammedanism represents the false prophet. This interpretation of the Scripture is generally agreed upon by almost all interpreters of prophecy. Mohammed has been the great opponent of Christ and Christianity. "The terrible Turk has been one of the principle keys to the interpretation of prophecy. The possession of Jerusalem and Constantinople by the Turk is evidently fulfilling a Divine purpose. This reactionary influence has virtually hermetically sealed up the Holy Land, and everything that touches the Holy Land has an intimate and vital relation to the prophetic word. "He shall plant the tabernacle of his palace between the seas in the glorious Holy Mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. The drying up of the great river Euphrates that the Kings of the East might be prepared, Rev. 16:12, is prophetic of the waning of the Mohammedan power. This drying up of the Mohammedan power representing the king of the North or the false prophet, is a time clock on prophecy in its relation to the closing scenes of the Gentile dispensation. Heretofore certain nations have helped the Turk, notably England, but the time will come when "none shall help him." When the Turkish government comes to its end as a nation, is dispossessed of Constantinople and Jerusalem and driven out of Europe, it means the end of liberalism both civil and religious, and the reign of intolerance or the beast. The nations in general and England in particular instinctively realize this, which accounts for the fact that

the Turkish government is allowed to remain in Constantinople. When the Turk is driven out of Constantinople it means the destruction of the equilibrium of Europe in a political sense, and on the other hand the pacification of the final tribulation, the judgment of nations the fall of Babylon or the ending of temporal power in a prophetical sense.

THE DRAGON.

We have outlined in the symbolic language of the Scriptures, in the form of the beast and the false prophet, the three primary elements of evil. The third is called the dragon, which constitutes the last moral state, or condition, of temporal power and antichristianity in its final combat with Christianity. Combining all of these elements in one symbol, it is comprised in the dragon, for it is the dragon that gives power and dominion unto the beast, Revelation 12. "And they worshiped the dragon that gave power unto the beast." As we have shown elsewhere, the dragon is the first person in the trinity of evil; it combines the elements of both the beast and the false prophet. It is the final opponent of Christ, described in Scripture as *Mystery Babylon the Great, the Mother of Harlots and the Abominations of the Earth*. Symbolized by a dragon, we have the elements of an apostate Church and a fallen State, ecclesiastical and political Babylon combined, comprising the positive and the negative poles or dynamics of all evil.

In mythology, astrology, heraldry and art, the dragon holds a high place. It is common to all times and all

peoples. The different characteristics ascribed to the dragon are innumerable, which is due to its universal character. It inhabits both the land and the sea, indicating the temporal and the spiritual.

THE LEVIATHAN.

In that remarkable 41st chapter of Job on the leviathan, we have the finest and most graphic description of the dragon that can be found in Scripture. The inspired writer has used the highest colored metaphors, the most sublime descriptive language, in order to describe the form and characteristics of that beast. It has the eyelids of the morning, and out of its nostrils goeth smoke as out of a seething pot or caldron. The scales with which it is covered are impregnable. They have resorted to hooks, cords and every other device imaginable to control this reptile, or dragon, but without avail. At times it will use soft words of diplomacy; it will make a covenant with you, at other times its rage and intolerance are terrible to behold, ever seeking to gain its end and to vindicate its purposes. The key to this chapter on the leviathan is in the last verse. "He beholdeth all high things; he is king over all the children of pride." Primarily, this applies to the individual heart and nature unregenerated; generally in application to the entire social order.

The Psalmist gives us a fine description of the dragon when he compares it to a lion and an adder. Psalm 91: 13. Isaiah says: "In that day the Lord with his sore and great strong sword shall punish leviathan the pierc-

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ing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea." You will observe the characteristics, both piercing and crooked. Ezekiel compares the dragon metaphorically to Pharaoh, King of Egypt, the oppressor of the Jews. Jeremiah associates the dragon with Nebuchadnezzar, King of Babylon, who is a splendid type of Lucifer.

CHRIST'S ADVERSARY.

As a whole, the dragon may fittingly be associated with the federated Gentile world powers, in the last stages of its apostasy, and in its final opposition to Christ and His Church. The last Antichrist will possess the characteristics of a dragon and will reign during the final tribulation. As Christ is the embodiment of all good and righteousness, so conversely, the dragon, that old serpent, and Satan, represents the incarnation of all that is evil and unrighteous. Consequently, Christ is the only being in the universe that is able to destroy this fierce dragon, or beast from the bottomless pit. "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, and Satan, which is the Devil, and bound him a thousand years."

"THE BEAST FROM THE BOTTOMLESS PIT."

The Biblical term, the beast from the bottomless pit, corresponds to the dragon power. The bottomless pit, or abyss, signifies the last degree of evil in a sociological

sense. This remarkable beast is described as having a head like unto a lion; having seven heads and ten horns, indicating kingship, universal dominion and power. The ten horns symbolize ten nations forming a world's federation that will correspond to the old Roman federation.

THE BREATH OF THE BEAST.

The breath of this beast as it emerges from the bottomless pit is so foul that it obscures the heavens. This characteristic, it may be observed, corresponds to the false prophet—false religious beliefs that have a stupefying effect upon the people. These optimistic and atheistic beliefs in general come out of India and the Orient where they have been breeding and festering for centuries. Their foundations exist in mysticism, occultism, and psychic phenomenon. When the English got control of this country, they forcibly opened up this cesspool of moral disease that has spread like a deadly gas, or miasma engulfing susceptible people within its embrace. In this respect, the breath of this beast in a spiritual sense resembles the deadly gasses used in modern warfare; for when people become thoroughly imbued with these false doctrines, they are forever lost to all that is true and good in Christianity. The reader will observe that these deadly spiritual conditions are to come out of the East. It is this breath of this beast that causes the apostasy or moral fall of the Church and of the State.

THE JAWS OF THE BEAST.

The jaws of this remarkable beast are said to be of iron with which it devours the residue of the nations.

Iron is a symbol of strength, or the law, crushing and coercive, and is the natural and inevitable effect of this liberalistic, socialistic and atheistic spirit. After having stupefied and deceived its victims with false doctrines and false forms of government, it then devours them. All that are deceived by the false prophet receive the mark of the beast and worship it.

In general the jaws of this beast from the pit is a vain attempt to uphold government by law and force rather than by love and truth; in substance, it is temporal power arrayed against spiritual power; the reactionary elements of antichristianity opposing Christianity by civil and religious intolerance; a fruitless attempt to create a unity and peace without love and without Christ.

KILLS THE TWO WITNESSES.

"And when they have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

There are innumerable interpretations that can be given regarding these two witnesses. In a general sense, they represent the true spirit of prophecy and testimony, for these two witnesses are said to prophesy and give testimony for Christ—"The two olive trees, the two anointed ones, that stand by the God of the earth." This may in a sense apply to the Church and the Scriptures. In a national sense, to two nations that shall champion the cause of the Jew and reinstate them in Palestine. In a strictly dispensational sense, these two witnesses evi-

dently apply to the Church remnant, the Bride of Christ and the Jewish remnant who go through the final tribulation. Refusing to worship the final Antichrist, this Jewish remnant will be persecuted and killed; but not until after they have finished their testimony to the nations.

THE SOCIOLOGICAL SENSE.

In a sociological sense, this beast from the bottomless pit is a universal world power, both civil and religious; an apostate Church and a fallen State united. It is the last stand of the powers of this world against the coming of Christ's Kingdom; for Christ declared, "My kingdom is not of this age." This beast or federated world power will correspond to Babylon in a more spiritual sense, but to Rome in a literal sense.

As we have shown by the spread of knowledge which is an active principle, it creates the reactive which is to bring together and unify; by this process of action and reaction it forces everything into a unity, consequently, a federation of the world is inevitable. The formation of the image to the beast is already under way. It shall have "all of the power of the first beast before it," which was Rome. In its first stages, it will deceive the masses into believing that this is the real millennium, the end of wars and the reign of peace. "They shall cry peace! peace!" The head and intelligence of this world power will be the Antichrist, a super-man incarnated with the spirit of Satan. This world's government, or beast from the bottomless pit, will be a type of Christ's coming kingdom, for every good thing must have its corresponding

evil, and the evil will precede the good. Correspondingly, we have the false prophet and the true prophet; the harlot, or apostate Church and the true Church; or the Bride of Satan on the one hand, and the Bride of Christ on the other. In general, this nondescript beast from the bottomless pit is the spirit of the Antichrist and anti-christianity opposed to Christ and Christianity: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 19-20.

KING OF THE NORTH AND KING OF THE SOUTH.

As we have shown elsewhere, the points of the compass have much to do with the order and interpretation of Scripture. They constitute an important part of the real language of the Scripture, especially the north and the south, representing the polarity of all Scriptural interpretation. As applied to ancient nations of Bible times, the King of the North corresponds to the nations north of Jerusalem, especially those fierce and destructive Assyrians. The King of the South was Egypt. There was a natural antipathy between these northern and the southern kingdoms. Palestine and Jerusalem

was the buffer state between them. These Assyrians and Egyptians were the great enemies of the Jews and typify in our day the two spiritual principles of evil in their opposition to the Christian Church. The Assyrian is the liberalistic element, and Egypt is the reactionary element.

NORTHERN AND SOUTHERN KINGDOMS OF ISRAEL.

We have the same principles well illustrated in the northern and southern kingdoms of Israel. Under the leadership of that brilliant but false leader, Jeroboam, the northern kingdom severed itself from the ancient traditions of the Church consequently becoming atheistic, socialistic and idolatrous. Severe condemnation was pronounced upon "Jeroboam, the son of Nebat, who made Israel to sin." Jeroboam was a false prophet; the judgment upon this northern kingdom was exceedingly severe.

The southern kingdom, on the other hand, maintained the traditions of the Church. The lineage of Christ was carried through the southern kingdom. Christ was born of the tribe of Judah.

The northern kingdom, in its apostasy, corresponds to the false prophet, and the southern kingdom to the beast. Like the northern kingdom, the false prophet greatly exalts himself, but suddenly comes to his end, and the beast, or reactionary element prevails. The southern kingdom remained longer than the northern kingdom as the prophet says: "the king of the South shall remain

longer than the king of the North. * * * And they of the South shall possess the mount of Esau."

AS APPLIED TO OUR DAY.

Taking it from every point of view without any speculation, it can readily be perceived that the king of the North typifies the spirit of liberalism, radicalism and atheism of our day as exhibited in Russia at the present writing; also the spirit of deception and apostasy that is devastating the Christian Church. It reveals itself as a false liberalism in the Church, and a false democracy in the State.

The king of the South, on the other hand, is the spirit of dogmatism and intolerance in the Church and manifests itself in a false autocracy in the State. According to the eleventh Chapter of Daniel, this final combat between the king of the North and the king of the South will take place in "the time of the end," the end of the age, or the ending of temporal power. This combat between the radicals and the reactionaries is on at the present time, and it will grow worse and worse. The apostate Church will seek to dominate a fallen State. The harlot for a time will control the beast, but in the end the State, or masculine element, will prevail.

But the prophet Zechariah promises us that this spirit of liberalism and unbelief on the one hand and the spirit of intolerance on the other hand, shall both be destroyed. All opposition to Christ's kingdom shall go down in utter defeat. "The pride of the Assyrian shall be brought down and the sceptre of Egypt shall depart away."

THE ANTICHRIST OR SON OF PERDITION.

It seems to be an open question with many as to whether or not the coming of the Antichrist is to be taken in a general sense, or specifically as an individual. When we consider this subject from every point of view, we must be convinced that the Antichrist must be taken in both a general and a specific sense, inasmuch as all generalities have their origin in the individual; consequently the specific, or individual sense of things constitutes the beginning and end of that which is general, or universal. As all good, or evil, begins with an individual, it must likewise have its end and fruition in an individual. Even as Christ, the individual, was the reincarnation of all that was good, so, likewise, must an individual finally be the reincarnation of all that is evil. The Antichrist must be the direct antithesis of the Christ. Good and evil are opposites and the same laws that apply to good must, conversely, apply to evil. As there must be a spiritual preparation by the Holy Spirit in the hearts of His people before Christ can reign, so, likewise, on the other hand, there must be a falling away and a great apostasy from the faith before the spirit of Satan finally can be revealed in the Antichrist, or son of perdition. As Paul says: "he shall not come before that man of sin be revealed, the son of perdition."

Many men have exhibited certain special characteristics of the Antichrist, but it is a growing conviction all over the world that this spirit shall finally be revealed completely in a single individual who will be the head of a universal government and dominate the world to an im-

measurable degree. Before this can be accomplished, the people in general must be deceived. The people, having lost the moral or spiritual sense of things, it will give this individual his opportunity and power. The universal nature of governments is making it possible for a single individual to rule and dominate the world. All it needs is the proper conditions and the right individual, a man possessed of the universal sense in the highest degree.

The chaotic condition of the social order will call for a super-man in knowledge and power; one who can settle these disputes between nations, between capital and labor and especially a man who can reconcile the contentions between the religious sects. In place of turning to Christ the Prince of Peace, and only hope of the world, they will accept an impostor; a man who counterfeits every good thing that Christ has advocated. "Even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

INCARNATE EVIL.

As Christ was God's material medium, a man in whom He could repose and manifest His Holy Spirit, prepared from the foundation of the world, so likewise Satan, a fallen spiritual being, desires a man that will become completely subservient to his Satanic will in his opposition to Christ and His coming kingdom. Having failed to deceive Christ by offering Him the kingdoms of this

world, Satan's only hope of success lies in his power to raise up a man, and to so fill him with his spirit of malignant hatred and enmity against Christ, that he can defeat Christ. Good and evil are opposites; they have nothing in common, consequently in the very nature of things there comes a time when there must be a separation, as the wheat is separated from the tares. The kingdom of Christ cannot be established on earth until the kingdom of Satan is overthrown and destroyed; and you cannot destroy Satan's kingdom until Satan himself is bound and cast out. As Christ said, you cannot despoil a strong man's house until you first bind the man of the house; consequently, the real conflict is not between the abstract principles of good and evil, nor is it between the followers of Christ on the one hand, and of Satan on the other, as some would lead you to believe; but rather, the determining factor in this great battle such as the world has never seen is Christ on the one hand, and Satan on the other. There can be no principles of good in heaven or on earth that do not originate with, and end in Jesus Christ. For He is the Truth; correspondingly, all abstract principles of evil or error bear the same relation to Satan. Therefore, the real conflict between Christianity and antichristianity exists in the personalities of Christ, the Son of God, and Satan. All other forces in the universe united to defeat Satan would be of no avail without the personality of Christ Himself.

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THE MAN OF FIERCE COUNTENANCE (Daniel 8: 23-25).

The prophet Daniel gives us the best description of the final Antichrist. The angel here gives Daniel a rapid review of what shall be in the last end of the indignation; or in other words, he gives Daniel a graphic description of the final Antichrist and his work, who is to rule in the final tribulation, the last struggle of temporal, or worldly powers against spiritual, or heavenly powers. "When the transgressors are come to the full," meaning when the apostasy is complete, "a king of fierce countenance shall stand up." This will be a natural characteristic of this man, a distinguishing mark of the final Antichrist. This man will be notably attractive and fascinating in his ugliness. His countenance will reflect a dominant will, universal in scope, "understanding dark sentences," a super-man in knowledge and understanding, deceiving, if it were possible, even the elect. "And his power shall be mighty," but not by his own power, meaning he shall be completely controlled by Satanic influences. "And through his policy also he shall cause craft to prosper in his hand." He shall exhibit all the malignant subtlety and craft of which Satan is capable. On the one hand, this man shall advocate democracy of the most liberal type; on the other hand, he is an autocrat of the autocrats, "And by peace he shall destroy many." This man will be a great advocate of peace, may receive honors and medals for accomplishments in this line, yet be the most cruel and bloody person that the world has ever seen. In his government there is but one alternative, submission to his will, or death. Assuming a Divine prerogative, he

will seek to crush out all opposition to his unholy purposes.

A DYNAMIC OF EVIL.

This man of sin will combine the subtlety, craftiness and deception of the serpent with the courage, fierceness and impetuosity of a wild bull, elements of evil that represent opposite poles. From this description, we discern that this Antichrist, man of sin, or son of perdition, is a complete dynamic of all evil. Corresponding to the dragon, the character of this man combines the elements of the beast and the false prophet, the masculine and the feminine, reflecting itself in a perverted State and an apostate Church; liberalistic to the point of becoming tremendously reactionary.

THE ABOMINATION THAT MAKETH DESOLATE.

By infidelity and unbelief he would destroy the Church and Christianity, but he cannot accomplish this without the coöperation of the people. In place of the Church he would substitute and deify himself "who as God, sitteth in the temple of God, showing himself that he is God, which is the last analysis and degree of all evil and apostasy. As Christ said: "When ye therefore shall see the abomination of desolation spoken of by Daniel, the prophet, stand in the holy place," this is to be a sure and unfailing sign of the end. In a general sense, this abomination that maketh desolate is temporal, or worldly power in the Church, the complete and final apostasy of the Church. Specifically, it is the Antichrist, or man of sin, taking advantage of this moral state or condition

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of the Church. The apostle Paul also tells us that the end will not come until the man of sin is revealed, the son of perdition. We have this man typified in Judas Iscariot, who instigated and consummated the crucifixion of Christ.

THE MAN OF SIN REVEALED AND DESTROYED.

The angel in this remarkable vision of Daniel's concludes by saying: "He shall stand up against the Prince of Princes, but he shall be broken without hand." This prince of error, this ruler of darkness, defies Christ Himself, the Prince of Princes. The world shall learn by bitter experience that there is only one being in the universe that is worthy and ordained to defeat this dragon, that old serpent and Satan, and that person is Christ Himself. The basis of the Antichrist's sin will be pride of heart, "which is king over all the children of pride." Rather than humiliate himself or subordinate himself, he would drench this world in blood. Like Judas among the twelve, he will be exposed and cast out. "And I saw Satan like lightning fall from heaven." We have a good characterization of this son of perdition in Lucifer, the angel they cast out of heaven. The deception and evil-heartedness of this man is well known to the Lord, but even as the tares and the wheat grow together until the harvest, he is not exposed until the opportune time, when suddenly and without warning, he is revealed and destroyed.

"Then shall that wicked (one) be revealed whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming."

ARMAGEDDON.

We have outlined in symbolic language the elements, principles or moral forces that manifest themselves in this time of the end, the final great conflict between temporal power and spiritual power. These abstract forms of good and evil, more and more manifest themselves in concrete form which must eventually marshal themselves in battle array for the final struggle between Christ and Satan for the literal possession of the governments of this world. This event may be compared to a panoramic review of the world's history; every element or principle of good or evil that has enacted a part in the world's history, will come upon the scene in a grand finale—the world's Armageddon.

This is a subject that seems to interest people in general, whether they are of a religious or irreligious turn of mind. This is due to the fact that all thinking people realize that the present social conditions must end in a climax. We must all agree that better world conditions can only come by revolution; by the overthrow of sin and unrighteousness and the prevail of righteousness and truth. Our widely divergent views as to what constitutes righteousness and truth do not alter the status of this great truth of an Armageddon. The atheistic and revolutionary socialist, or the true Chris-

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tian; the conservative autocrat, or the radical democrat, must all agree that a world's peace can only come by a struggle such as the world has never seen; and this battle for freedom, social, economic and religious, can only end in an Armageddon. The events of our present day prove this conclusively.

From the Christian's point of view, this Armageddon is the final struggle between temporal power and spiritual power; between antichristianity and Christianity, between the government of Satan and the kingdom of Christ. In a scriptural sense, this takes in a period of time known as the time of the end. The ending of the age or dispensation, specifically the battle of Armageddon, is the decisive battle of this time of the end, corresponding to the battle of Gettysburg in its relation to our Civil War. In Scripture it is described as the fall of Babylon.

THE PRINCIPLES INVOLVED.

All of the fundamental elements of good and evil will be focused and concentrated in this final struggle between Christianity and antichristianity. As we have shown throughout this work, by the centrifugal and centripetal principles, or the active and reactive forces of society, all government must be brought into a unity. On the one hand, we have the unity of evil, and on the other, the unity of righteousness. By the coming of the regenerative principles of truth and knowledge, these forces of good and evil are separated and arrayed in deadly and eternal conflict with each other. The battle

between autocracy and democracy is but the external vanguard of the real struggle which is between good and evil, or Christianity and antichristianity. The Armageddon constitutes the valley of decision; at this time, there can be no neutrality; the individual and the nations must decide for or against Christianity, which constitutes judgment.

THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.

"For the Lord shall utter His voice before His army; for His camp is very great; for He is strong that executeth His Word. For the day of the Lord is great and very terrible and who can abide it." Joel 2: 11.

The day of the Lord is Christ's millennial reign upon earth. The battle of the great day of the Lord constitutes the final overthrow of the temporal governments of this world, and the establishment of Christ's kingdom upon earth. This battle will be both temporal and spiritual as we have it in Hebrews: "Yet once more I shake not the earth only but the heavens also." Every militant force of both earth and heaven will be employed. Michael will lead the forces of heaven against Satan and cast him out and into the earth, which will precipitate the worst conditions that the world has ever seen, or ever will see. This will constitute the final tribulation and will end in the world's Armageddon.

THE LORD'S BATTLE.

A notable feature of this Armageddon is the fact that the Lord Himself is leading and directing the fighting. "The

Victory is the Lord." "Stand and see the glory of God." It is no longer a question of the Lord being with us, but rather, are we with the Lord? for Christ Himself takes the initiative in every movement of this battle. It is a day of justice and judgment, and let every arrogant sinner beware; though war, pestilence and disease strew the land with the dead, God and the Truth will have their way. Man's day or probation has ended so far as this age is concerned and the Lord's day has begun. The eternal truth is being vindicated. Thou shalt surely die, constitutes the wrath and anger of God. "In righteousness and truth He doth judge and make war."

THE ORDER OF BATTLE.

The order of this world's last struggle in its relation to the age or dispensation may be compared to a fortress (see design on cover of book) when spiritual power, by the sword of the spirit, defeats military autocracy; it will retreat and retrench; when commercial autocracy goes down, they together will retreat and retrench. When religious autocracy falls, it separates the spiritual from the temporal Church symbolized by Babylon, and later by the federated Roman Empire. All the primary elements of the kingdoms of this world shall unite; military, social, economic and religious; a world's federation in its final opposition and last stand against the kingdom of Christ.

THE ANTICHRIST OR MAN OF SIN.

The present social conditions are making it possible and imperative that one man shall rule and dominate the

governments of this world; consequently, the dominant head and ruling factor of this world's federation and conflict will be the Antichrist, an individual who will be the reincarnation of Satan, the man of sin. As we have shown elsewhere, there have been many men possessed of this spirit of the Antichrist, but there must necessarily be one final Antichrist whose rule and control of the powers of this world for a short time will be absolute.

THE NATIONS JUDGED.

As a setting and background, this Armageddon will be a debased moral state or condition of the social order. Specifically it will be an actual conflict between men and nations; for all abstract principles of good and evil in a general sense must, in this end of the age, manifest themselves in a specific or material form, even as the cause must produce an effect.

The nations that see the light will fight for the Jew and for the principles of Christianity, and will constitute the Christian nations and those opposed will be the anti-christian nations, which will constitute the judgment of the nations, for the nations must be judged even as individuals are judged. The Lord declares that He will gather all nations about Jerusalem, and there will He come forth to fight for His people as He did in the days of old. The first battle will be on the sea. The ships of Chittim shall come from behind an island and surprise the fleet of the Antichrist and defeat them. The final battle will be on land; Christ Himself, *the Son of God, the Second Person of the Trinity*, will come, in an

actual bodily presence, and the saints with Him. And He will destroy the Antichrist and his hosts. At this time Christ will set up an actual kingdom on earth, founded upon the spiritual foundations and principles established at His first coming, and this kingdom shall break into pieces and grind into powder all other kingdoms, and it shall stand forever.

CHAPTER VII.

CHRIST'S EVERLASTING KINGDOM.

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah 9:7.

AND I IF I BE LIFTED UP FROM THE EARTH WILL DRAW ALL MEN UNTO ME



CHRIST
THE
HEAD

THERE IS NEITHER
BOND NOR FREE
FOR YE ARE
CHRIST

JEW NOR GREEK
MALE NOR FEMALE
ALL ONE IN
JESUS

RECONCILIATION BY THE CROSS

JEW

STATE

KINGS

MALE

SOUTHERN

KINGDOM

JUDAH

MANASSAH

ZERURBABEL

EGYPT

THE ATONEMENT

JEWISH STATE

GENTILE

CHURCH

PRIESTS

FEMALE

NORTHERN

KINGDOM

JOSEPH

EPHRAIM

JESHUA

ASSYRIA

THE LAW AND THE PROPHETS

THE GREAT DAY OF THE LORD.

Directly and indirectly, this period of time called the "Day of the Lord" is referred to by all of the prophets. There are certain characteristics peculiar to this day, which are deserving of special mention, as they have an important bearing upon the interpretation of Scripture. The origin of this "Day of the Lord" dates back to the story of creation wherein it is said that the world was created in six days; the seventh day was the Lord's day. From this we have the origin of our Sabbath day. From time immemorial, the belief has been held by many that the history of the world is divided into seven periods of time, corresponding to the seven days of the week; each day a thousand years; as Peter tells us: "Beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day."

Each two thousand years marks an epoch in the world's history. The first epoch was the flood; the second was the coming of Christ at the end of the fourth day. The third epoch will be the second coming of Christ, or at the end of the sixth day. The seventh day, or the seventh part of time, is the Great Day of the Lord, corresponding to the millennial reign of Christ which, according to Revelation, is a thousand years. (See cut, page 12.)

The old dispensation is divided into four days; the new into three days. As the prophet says, evidently referring

to the gospel age and Christ's millennial reign: "In two days he revived me; the third day he raised me up, and we shall live in his sight."

From these considerations, it can readily be seen that this Day of the Lord bears an intimate and vital relation to the whole order of Creation. The closing of the sixth day and the opening of the seventh, mark a very important epoch, for it necessarily means the disruption and disintegration of the old order, or dispensation, and the birth of the new. At this time Christ, who is the Lord Himself, shall reign in His kingdom and this kingdom shall break into pieces and grind into powder all of the kingdoms of the world.

The Day of the Lord in general has reference to the entire millennial reign of Christ. Yet, when we consider the prophecies in reference to this event, we find two distinct phases, or characteristics. On the one hand, we have the darkest picture in the world's history: "The great and terrible day of the Lord. And who can abide its coming?" The "day of Jacob's trouble"; "day of judgment"; "When the Lord shall lay the land desolate and destroy the sinners out of it." These are prophetic expressions of great significance. On the other hand, after this time of trouble has passed, we hear the song of triumph and deliverance; a time of peace and blessing. All of the prophets use the finest descriptive language at their command to describe both the wrath of God on the one hand, and His everlasting mercy on the other. Primarily, these prophecies apply to the individual; secondarily, in a collective sense to the nations, or the

Church; but finally, to the end of the age, or dispensation. For all prophecy having reference to an age, has its final fulfillment in the end of the age, or dispensation.

"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall."

CHRIST'S SECOND COMING.

Christ's second coming is a subject that is demanding the attention and consideration of all true Christian believers, universally. Whether they accept the premillennial or postmillennial view on this question, they must at least give this subject their best consideration. In times past, this subject of Christ's second coming was monopolized by a few enthusiasts and fanatics, due to the fact that the times were not ripe for that event. The present social crisis, such as the world has never seen, is forcing this issue, even with people of no religious training and very little Biblical knowledge. Whatever view or opinions we have regarding these questions, there can be no disputing the fact that we are passing through an epoch in the world's history.

THE DAY OF HIS PREPARATION.

Christ's first coming was negative, passive, or in love. His second coming is positive, or in truth and mighty

power. Christ's attitude towards this world was a negation to the point of becoming absolute; where mercy could do no more, there truth began. At His first advent, He established the principles of a new order of government and, from that time until this, these spiritual principles have been secretly working at the time appointed and, in the very nature of things, they must manifest themselves.

Having spiritual power, which is the source of all power, Christ will now assume the temporal; in this respect, the temporal is abolished, or fulfilled in the spiritual. The conditions must be ripe before Christ can assume the reigns of government. All opposition must be destroyed and put out of the way. Everything that is antagonistic to Christ's kingdom must be abolished; not alone by the mandates of a Divine will, but also by the readjustment of the violated, unchangeable laws of the universe.

In the day of his preparation, as Isaiah tells us, "every valley shall be exalted, every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

We understand by this, that the spirit of democracy shall prevail. The regenerating force of society shall assert itself, casting down all kingdoms and powers that have arbitrarily coerced and enslaved the people.

This day of His preparation is ushered in by the increase of knowledge which reveals the truth and prepares the way for the coming of Him who is the Truth.

PARADOXICAL ELEMENTS.

There are innumerable characteristics associated with this day of His preparation. The most prominent of these is the paradoxical element which is caused by the increase of knowledge and the coming of truth—the passing of the old and the coming of the new. This paradoxical condition extends to every phase of life and activity, moral and physical. Even the weather conditions reflect this phenomenon; as the prophet says: “Summer and winter shall it be. The ploughman shall overtake the reaper and the treader of grapes, him that soweth seed.” This mixing of the seasons is one of the fundamental indications of this time of the end, for disturbed moral conditions affect all creation. Generally the effect of the moral condition upon the physical has been indirect; but in this day of his preparation, when God’s judgments fall, the effect will be direct. This paradoxical state, or condition of the social order, is well brought out by the Prophet Zechariah when he says: “And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light.” This condition is brought about by the conflict between good and evil, between light and darkness.

The color of a paradox is gray, caused by the blending of light and darkness. In Zechariah's vision of the four horses, the color of the fourth horse that went towards the South was grizzled or gray. The color of Rome was gray. The prevailing color of our present day is gray. The color of judgment is gray. The ships of Chittim, or Kittim, signify the West; the ships of Eber or Ashur, the East. The ships of Chittim overcame the ships of Eber. The South and the West shall overcome the North and the East. And the ships of Chittim are painted gray. These side lights upon the prophetic word have much to do with its interpretation, and every true student of the Scriptures will give them his best consideration.

"But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little, that they might go and fall backward and be taken."

PREMILLENNIALISM AND POSTMILLENNIALISM.

In regard to Christ's second coming, there are two distinct interpretations of the Scripture. The one is called premillennialism and the other postmillennialism. Premillennialism is the belief that Christ will come in an actual bodily presence before the millennium and reign with His saints for a thousand years. Postmillennialism is the belief that Christ will come at the end of the period known as the millennium and the end of the world. Or, in a general sense, one belief holds that Christ will come

in an actual visible presence and set up a government upon earth; the other interprets the Scripture to mean that Christ will come only in a spiritual sense, or in the person of the Holy Spirit.

When we consider the question from a Biblical point of view, especially the belief of the Apostles and Paul, we must be convinced that the belief of the early Christians and the Church was premillennial. The Jewish mind was much disposed to a temporal reign of Christ; even the Apostles were slow to realize the truth that Christ must first gain spiritual power before He could assume the temporal, for the soul and substance of the temporal is spiritual. Satan sought to deceive Christ by offering Him temporal power that He might thereby gain the spiritual; but Christ discerned the fallacy of this and chose the way of humiliation and the cross.

It is a notable fact that the great evangelists and religious reformers of all time were premillennialists with scarcely an exception; while the higher critics and persons possessed only of an intellectual conception of religion, are postmillennialists. While granting that there are many good Christian people who do not believe in premillennialism, yet it is a pertinent fact that the masses of the worldly, godless people, without exception, are opposed to this belief. They do not expect or want the return of Christ.

At the time of Christ's first advent, there were but a few, or remnant of the people who grasped the spiritual conception of His mission. The same is likewise true of His second coming; only a chosen few will be prepared

to meet Him. This truth involves a fundamental principle—"Many are called, but few are chosen."

THE CONTROVERSY BETWEEN THE PREMILLENNIALISTS AND
THE POSTMILLENNIALISTS.

The controversy in the Church between premillennialism and postmillennialism embodies in principle the old controversy between the letter and the spirit. The premillennialists believe in the coming of Christ by a process of revolution to bind Satan, to destroy his works and set up Christ's visible kingdom on earth. They claim that all social reconstruction is subsidiary to the coming of Christ. The premillennial advocates put the emphasis on the spiritual side of the question, claiming that all human efforts and government as a determining factor has absolutely failed, and that Jesus Christ in person, the Second Person of the Trinity, is the only hope of the world.

On the other hand, the postmillennial believers repudiate this viewpoint and interpretation of Scripture. While admitting the efficacy of the Holy Spirit as a factor, yet they put the accent upon the material and human side of the question; by social reforms, by missionary effort, by education and the spread of knowledge, they would regenerate the individual and the masses and thus bring in a millennium of righteousness and peace. It is generally agreed, however, by both factions in this controversy, that it is not a question fundamental to salvation. It is a question of degree, rather than of kind.

These distinctions in the Church body manifesting themselves in premillennialism and postmillennialism

have their exact correspondence in the present Jewish Church.

On the one hand, we have the Orthodox Zionist-Jew who bases his hope on a restored nation and a coming Messiah. On the other hand, the liberal Jew who is opposed to the principles of Zionism and is of a Socialistic turn of mind, corresponds to the postmillennialists. The Hebrew church is having the same trouble that the Gentile church is experiencing, founded upon the same fundamental principles.

The error of postmillennialism exists largely in the fact that they place the emphasis upon Christ's kingdom rather than upon the King Himself. This error constitutes in substance the principle of economic determinism, one of the greatest errors of the age. The determining factor in the salvation of the world is not the kingdom but the Christ; not an abstract principle of morals or of government, but an individual, a personality, a man who is Jesus Christ the Son of God.

TWO SIDES TO THE QUESTION.

There is beyond controversy two sides to this question. There is a material side as well as a spiritual side to Christianity—the human and the Divine. The error of postmillennialism exists in a misplaced emphasis. This is well brought out in the characters of Mary and Martha. They were both good women and intimate friends of Christ. Martha put the accent on the material things of life, and Mary chose the spiritual. It is evident that they both went to extremes, but as Christ said: "Martha,

Martha, thou art careful and troubled about many things ; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." Like Goldsmith's village preacher, Mary's failings leaned to virtue's side. Of the two extremes, it is better to choose the spiritual side.

DANGER OF EXTREMES.

From these considerations, it can be seen that while neither the premillennial or postmillennial interpretations are essential to salvation, yet there is a degree of merit in the former, even as Mary was commended rather than Martha. There is the great danger of going to extremes on either side of this question. There is a tendency of premillennialists to neglect the material and practical things of life, consequently becoming dogmatic and fanatical, degenerating into all kinds of vagaries.

On the other hand there is a disposition on the part of postmillennialists to become materialistic, socialistic, and higher-critical ; in extreme cases, it degenerates into absolute infidelity and unbelief ; not only denying that Christ will come in a visible bodily presence, but denying that He ever did come in the flesh, which is the spirit of Antichrist.

As to which side of this question we take, it is not determined by our abilities to reason it out, nor is it a question of learning or scholarship in an academic sense, but rather the determining factor exists in the spiritual qualities of the heart and mind ; the kind of people we are in the sight of God settles the question. As Paul says :

"Not many wise men after the flesh; not many mighty, not many noble are called. But God hath chosen the weak things of this world to confound the things that are mighty."

The second coming of Christ has always made a powerful appeal to the people. The imminence of Christ's coming will consummate the rapture of the Church, and must necessarily be strong enough to separate the spiritual body from the temporal body of the Church. We should be careful, however, not to indulge in any extravagant, or premature expectations; we should not indulge in what is well called the restlessness of expectation, but rather may we purify this hope by heeding the admonition of the Apostle James: "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient; stablish your hearts for the coming of the Lord draweth nigh."

THE TRINITY.

The key to this question of the Second Coming of Christ and the establishment of His kingdom, lies in the Trinity—God the Father, God the Son, and God the Holy Spirit.

As man in image is but a reflex of the Divine nature, it is, therefore, clear that the three persons in the Godhead correspond to the three elements in man—body, mind and soul. The Son corresponds to the body, or the material manifestation of God in the flesh. The Holy

Spirit corresponds to the mind, or that which pertains to knowledge, or the truth. The Father is the soul, or life of man, and the three form one, even as body, mind and soul form one. In their relation to the second advent, we are inclined to confuse the Son with the Holy Spirit. While in substance they are one, even as a man and his wife are one, yet in a literal, material sense, they are distinctly two persons.

God the Son exists in a visible form and is not a disembodied spirit. As Christ said to His Apostles: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." This was after His resurrection. Christ made a clear distinction between Himself and the Holy Spirit. Since Christ left the earth, He has not been here in the person of the Son. When He said: "If I go away, I will come again," He had reference to the Son, or He spoke of the second person of the Godhead. Where the Apostles spoke of the coming of our Lord Jesus Christ, they had reference to His second advent as a coming event, and not to the Holy Spirit which had already come on the day of Pentecost.

From these considerations, it is clear that the coming, or return of the Son, should not be confused with that of the Holy Spirit; for after the Holy Spirit has accomplished His work, God, the Son, shall come to set up His kingdom and to establish His Millennial reign on earth.

THE WHEAT AND THE TARES.

Christ declared that if we could understand this parable of the wheat and the tares, we could understand all parables. By a comparative analysis, we may learn that this parable contains the elementary principles of all spiritual truth. As Christ explained, the field is the world; the good seed, or wheat, is the Word; the bad seed, or tares, represents the work of the evil one. The wheat and the tares grow together in the Kingdom until the time of harvest when the tares are separate from the wheat; the tares are burned and the wheat preserved.

In scope and perspective, this parable takes in the entire age, or dispensation. At Christ's first coming, or the beginning of the age, the Word was planted, and the foundation of Christ's everlasting kingdom established. For a definite and specific purpose, Christ goes away and leaves the kingdom, or vineyard, as it is called elsewhere, to other husbandmen. During His absence there is a fierce and continual conflict between the forces of good and evil for the possession of the kingdom. This is a time of proving and testing—a mixture of good and evil. Satan imitates and counterfeits every good thing in the kingdom. With these counterfeit religious beliefs, he deceives the people—all who have not the love of the truth. We must get this clear in our minds. The foundation of Christ's kingdom is not in the future, but in the past tense. Satan and his followers are within the kingdom but in reality not of the kingdom, even as Judas was among the apostles.

When the wheat and the tares have both ripened, which constitutes the harvest, or end of the gospel age, the King shall return to take forcible possession of His kingdom. The Son of Man shall send His angels and they shall gather out of His kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

At a definite time there shall be a separation of the good from the evil, the just from the unjust. This separation shall be brought about by the coming of the King who is Christ, the Second Person in the Trinity. Satan and his followers shall be bound and cast out of the kingdom; not a future kingdom, but a present kingdom already established. What we sometimes call the coming of the kingdom, is rather the purging, or regenerating of a kingdom that already exists. For when Christ suffered death and arose from the grave, potentially, it was finished and His kingdom established.

By the office and work of the Holy Spirit, Christ's kingdom on earth at the present time is a spiritual kingdom, and as the spiritual is the life and substance of all that is temporal, or material, it can readily be seen that these spiritual principles must eventually manifest themselves in a visible material form.

The parables of Christ all imply definitely three elements of truth, namely: present occupancy, personal responsibility, and future reward.

CHRIST'S COMING KINGDOM.

There seems to be a considerable difference of opinion generally as to the character and imminence of Christ's coming kingdom. Some claim that Christ's kingdom is purely of a spiritual nature in the hearts of His people, established at His first coming; and by the imminence of His Spirit it shall gradually overcome sin and evil in the world. Others claim that Christ shall come a second time in a material, bodily presence, and by a process of revolution rather than evolution, He shall overcome the powers of this world and consummate His kingdom upon earth, an actual material visible government, that shall have no end. When we consider these two interpretations from every point of view, scientifically as well as scripturally, we must be convinced that in a sense both interpretations are right. There is both a spiritual and a material side to the question due to the fact that Christ was both human and Divine, and all government is but a reflection of Christ, the individual. As Christ was literally crucified and resurrected, so, likewise must the world in general be literally crucified and resurrected. The death of the old order is necessary to the birth of the new.

FROM THE ABSTRACT TO THE CONCRETE.

When Christ the Son of God came upon earth He established the spiritual foundations of His kingdom, and from that time until this, His reign on earth has been a spiritual government, in an abstract, immaterial state. This being the cause, it must necessarily manifest itself

in an effect, which will be a concrete material government on earth, for every spiritual cause must produce its material effect, and every cause must be prior to the effect. We can readily see that this is a definite, scientific proposition. The evolution of all life is from the abstract to the concrete. According to the story of creation, the *cosmos* was void and without form; out of this cosmic condition came a visible material earth. We see this principle demonstrated to-day in the social order as never before in the world's history; things formally considered as purely moral questions are becoming economic and social questions. All elementary principles of government must manifest themselves in concrete, material effects or forms.

The Scriptures tell us that Christ was slain from the foundation of the world; the principle of atonement is spiritual or eternal, and exists beyond the degrees of time or space. But the atonement itself was an act once for all, Christ being human as well as Divine; consequently, this spiritual sacrifice must manifest itself in a literal, material cross. As Christ prayed: "If it be possible let this cup pass from me," but it was not possible. There could be no literal, physical resurrection, without a literal crucifixion. From these considerations, it can be seen that Christ's present potential, or spiritual government on earth, in order to be perfected, must reveal itself in a literal material form, and if Christianity does not accomplish this, it is a stupendous failure. It is also evident that before this social resurrection can take place, there must be the atonement, the disintegration and cast-

ing out of all things that offend, which includes all powers, principalities, or wicked individuals that are opposing the establishing of Christ's kingdom. For God's Word declares that Christ's kingdom must come and His will be done on earth as it is in heaven.

THE KINGDOM OF SAUL AND THE KINGDOM OF DAVID.

These principles are well illustrated in the lives and reign of King Saul and King David. Saul was a type of the natural, unregenerate man. David is a type of the spiritual man, Christ. From the time that David was anointed King, he was spiritually, or potentially King of Israel, but he did not actually take the throne until the death of Saul many years afterwards: likewise, Christ has been spiritually, or potentially the ruler of this world, but not in a material, or political sense. The prince of this world must be cast out, before Christ's Kingdom can be established. Having established His spiritual kingdom in the hearts of a people, Christ shall come the second time to establish His kingdom upon the throne of David, to order and establish it forever. Solomon in his dedicatory prayer refers to the Lord's promise to his father, David, that God in very deed should dwell upon the earth. The throne of David is not a mystical, or moral throne in an abstract sense, but rather, a material, visible government on earth. As the Son of God, Christ is a heavenly ruler; as the Son of David He is an earthly ruler. The establishment of His throne upon the throne of David signifies Christ's visible, material reign upon

earth. For Christ ever remains the God-man, both human and Divine.

WISE, FOOLISH AND WICKED

When we analyze the Scriptures on this subject we find three distinct classes of people: wise, foolish and wicked. These three classes are represented by the three crosses on Calvary; Christ corresponding to the wise, the thief that was saved, to the foolish, and the thief that was lost, to the wicked.

In the parable of the wheat and tares we have in a general sense two classes represented, the wise and the wicked. But in a specific sense the wheat may be subdivided into two classes or degrees, the common wheat and also the seed wheat or the finest of the wheat. The common wheat corresponds to the foolish, and the seed wheat to the wise. "The holy seed shall be the substance thereof." Christ compared the wicked to the chaff that shall be separated from the wheat and burned with unquenchable fire. Paul in his Epistles puts emphasis on the fact that there were both carnal Christians as well as spiritual Christians in the Church, which shows distinct degrees of spirituality.

In the parable of the sower these three classes are well represented. The good ground, the stony or thorny ground, and the wayside where the fowls devoured the seed. As a side light on the subject you will observe that even with the seed that fell into good ground, some brought forth one-hundred fold and some only thirty

fold; or, in other words, there will be two distinct classes or degrees of Christians in the Kingdom age, corresponding to the one-hundred per cent seed and the thirty per cent seed.

At Christ's coming with His Bride or Saints to set up His Kingdom, "the third part shall be cut off" (Ezekiel, chapter 5), or, as we have it in Revelation (chapter 20: 5), "the rest of the dead lived not again until the thousand years were ended."

WISE AND FOOLISH VIRGINS.

As we have demonstrated elsewhere, the parable of the wise and foolish virgins casts a flood of light upon the nature and character of the people who will live during the Kingdom age. The parable takes in the entire scope of the kingdom age from the inauguration until the final judgment and the end of the world; being what is termed a double reference. It opens with a distinction between the wise and the foolish. They are both called virgins, representing professing Christians; and they both had oil, a symbol of the Spirit. The wise had oil in their lamps and extra oil in their vessels, signifying both head and heart religion. The foolish had oil in their lamps, which indicates an intellectual or external conception of truth, but not the internal perception. "There is a tendency to raise technical questions regarding this and other parables and thus lose sight of the real teaching of the parables. When we take the central truth of this parable of the wise and foolish virgins, also that of the wheat and tares, the parable of the talents, and other

parables in their relation to dispensational truth, they demonstrate that in the beginning of an age professing Christians, from any human observation, look alike. The wheat and the tares seemed identical. The tares was seemingly a part of the wheat; likewise the wise and foolish virgins all had lamps and all had oil. The servants all had talents, some more, some less; but in the ending of the age or harvest there was suddenly revealed a marked distinction, the tares were clearly distinguished from the wheat. The foolish virgins sought to buy oil from the wise virgins "for their lamps had gone out," their store of spirituality was exhausted. The man of one talent had the talent taken from him with severe condemnation. In the parable of the sower, some seeds fell upon stony places where they had not much earth, they grew and developed for a while, but soon withered away. "To him that hath shall be given and to him that hath not shall be taken even that which he hath."

THE ENDING OF THE GOSPEL AGE AND THE ENDING OF THE KINGDOM AGE.

Many students of dispensational teaching persistently confuse the ending of the gospel age with the ending of the world or final judgment. While their characteristics are similar, yet dispensationally they are two distinct events. When Christ comes to set up His kingdom on earth Satan is bound with a chain and placed in the abyss. Virtually he is sentenced to prison for a thousand years. At the end of the kingdom age or final judgment Satan and the wicked, with death and hell, are cast into the lake

of fire or Gehenna. "This is the second death." You can readily see that there is a fundamental difference between the ending of the Gentile age and the ending of the kingdom age. During the kingdom age there will be evil in a primitive or subdued form existing among the foolish virgins. As in the beginning of all ages or dispensations, so at the beginning of this, there will be a lack of distinction between the wheat and the tares; but at the end of the kingdom age there will be another harvest, another separation of the wheat and the chaff.

When Christ comes to establish His government He will first call His saints, the Bride, the wise virgins, prepared to meet the Bridegroom. These wise virgins will receive immortal bodies, changed like unto His glorious resurrected body. This chosen company will have bodies that are not subjected unto death, or bound by physical limitations. They will inhabit the same realm that Christ lived in during the forty days after His resurrection. "They shall be priests of God and of Christ and live and reign with Him a thousand years." If they live and reign with Christ they must have some one to reign over. The foolish virgins are the subjects over which the wise shall reign. The foolish virgins will still retain mortal bodies, subject to death and possessing potential powers for good and evil. The foolish virgins however will enjoy privileges much beyond anything that the world has ever known. Mechanical inventions, coöperative ideas, and the spread of knowledge in general, will excel anything in the world's history.

THE TWO RESURRECTIONS.

The two resurrections, like the two witnesses, have many interpretations and shades of meaning, one within the other.

The calling of the Bride or wise virgins will take place just before the final tribulation. This will constitute in a sense the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." These wise virgins correspond to the Church of Philadelphia, the raptured Church, or Church of the first born. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." The foolish virgins however will go through the tribulation and they that endure unto the end and remain faithful shall be worthy to come up in the second resurrection and live during Christ's millennial reign on earth. This resurrection of the foolish virgins will take place after the final tribulation. As we have shown elsewhere, they correspond to the Church of Pergamos. They have committed the sin of the Nicolaitanes and of Balaam. They have gone to the very throne of Satan where Satan's seat is, "but thou holdest fast My name and hast not denied My faith."

There is a sense in which the prophesy of Daniel (chapter 12:2-3) applies to the wise and foolish virgins. "Many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." It is clearly implied that the foolish vir-

gins, those coming up in the second resurrection, are subject to the second death. The "dust of the earth" evidently has reference to the naturalistic character of this resurrection, and of the people who are resurrected some will eventually be saved and some lost. "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." Satan will not be able to deceive these wise virgins for they have already been sealed and sanctified "to a glorious inheritance in the saints."

POTENTIAL SALVATION AND ACTUAL SALVATION.

There is much controversy and contention as to whether or not a person may possess spiritual life and lose it. Can we be born again and eventually be lost? Are the foolish virgins lost or saved? The following illustration will explain this paradoxical and perplexing question. An acorn is not an oak tree, but every acorn has the potential power to become an oak tree. If the acorn should lose the germ of life it fails to fulfill the mission of its existence; it never was and never shall be an oak. Likewise, every person born into this world has the God-given power to accept or reject salvation through Jesus Christ and they are not lost until this potential or probationary power is either utilized or entirely dissipated and lost. "A bruised reed will He not break, and smoking flax will He not quench; till He send for judgment to victory." "For God so loved the world that He gave His only begotten Son." By this the world is potentially saved." "That whosoever believeth in Him should not

perish but have everlasting life." Each individual must either consummate and appropriate this offer of salvation or reject it. And the judgment of "the great day" will force the issue.

From this illustration we discern the fact that the wicked correspond to the acorn that has lost the power to germinate. Like the chaff and the tares, they are worthless. As described in Jude. "Twice dead plucked up by the roots."

The foolish virgins still retain this power of choice between good and evil, in a larger or less degree, they possess potential salvation, but not actual salvation.

The wise virgins are as the corn of wheat that fell into the ground and died; and have been resurrected, born again into a new life and a glorified body in Jesus Christ.

THE FINAL JUDGMENT.

At the end of the millennial age Satan and the wicked shall be loosed for a little season. The purpose of this releasing of Satan will be to test the foolish virgins and the millions of people who have been born of these foolish virgins during the millennial age.

There comes another time of harvest, the tares are finally separated from the wheat.

The rebellion of the wicked against Christ and the saints will precipitate the ending of the kingdom age and the final judgment. At this time there shall remain but two classes of people, the righteous and the wicked. The wicked shall be judged and cast into the lake of fire, but the righteous shall go into everlasting life. "Then

cometh the end, when He shall have delivered up the kingdom to God even the Father ; when he shall have put down all rule, all authority and power. For He must reign till He put all enemies under His feet. And the last enemy that shall be overcome is death."

THE JEWS AND THE GENTILES IN THE MILLENNIAL AGE.

There is much confusion among the premillennial believers regarding the order and character of government during the Millennial Period. Persons who have recently adopted this belief and interpretation of Scripture, are asking some pertinent questions that are hard to answer. There is evidently a rising conflict between the old, orthodox theology and these premillennial doctrines. We see in this the conflict between the letter and the spirit, characteristic of the ending of every age or dispensation.

In the past our knowledge and belief regarding the millennium has been to a large extent idealistic, speculative and indefinite. We have a host of people, however, of a practical turn of mind that are not satisfied with this Utopian idea of the millennium where we see the saints sitting upon thrones playing harps and singing the psalms of the redeemed. This dreamy, idealistic conception of a millennium does not appeal to Christians who have devoted their lives to the matter-of-fact work of saving souls. They want a more rational interpretation and they are entitled to it.

Is it not reasonable to suppose that during the millennial age we will continue the work of saving souls? Mis-

sionary efforts among the heathen, and evangelistic movements will be carried to a perfection never equalled in the world's history. For the real occupation of the kingdom age will be the physical, mental and moral regeneration of the individual and of the nations.

LITERAL JEW AND SPIRITUAL JEW.

We have outlined here two distinct classes of people that will live in the Kingdom age. It is an error to attempt to confine these distinctions to any definite or specific terms. In a general way, these classes of people are referred to in Scripture as Jew and Gentile. The Jew shall reign over the Gentile in a literal sense, or in a spiritual sense as the wise virgins shall reign over the foolish virgins. If they live and reign with Christ, there must be some one to reign over.

This has reference to the literal Jew in one sense, and to the spiritual Jew in another sense. As we have said, the Lord is not through with this old world; nor is He through with the literal Jew. God has promised the Jew that his seed shall inherit the earth. This promise is both literal and spiritual. You will observe that in God's promises to the Jew, the worldly or temporal elements predominated, while in His promises to the Christian Church, the accent is placed upon the spiritual. God's promise to Israel has not yet been fulfilled. The Jews' only hope was for an actual, material kingdom on earth with the Jew preëminent; and God will fulfill His promise to Abraham, Isaac and Jacob. When the fullness of the Gentile comes in, God will make good His

promises in a coming Messiah who will be "King of the Jews." When Pilot wrote this inscription on the cross, it was a prophecy.

It is important to clearly distinguish between the literal Jew and the spiritual Jew. The one is born after the flesh, the other, after the spirit. The line of demarcation between the literal and the spiritual corresponds to the body in its relation to the soul. The literal Jew is a type of the real Jew which is spiritual.

To be a Jew or a Gentile in a literal sense is a Divinely created distinction that does not involve the free will, or responsibility of the individual. On the other hand, we become spiritual Jews through faith in Jesus Christ; this involves our free will, consequently our individual responsibility, and is open to all who will accept, without regard to any physical or material limitations, be he Jew or Gentile, bond or free. For as the Apostle Paul shows us, the real Jew is not in the flesh but in the spirit. From these considerations it can be seen that the distinctions between the literal Jew and the spiritual Jew are fundamental.

In the kingdom age, there will be Jews and Gentiles in the literal sense, for the Lord is not through with the letter. There will also be Jews and Gentiles in a spiritual sense. The wise virgins who correspond to spiritual Israel, will be made up of both Jews and Gentiles; likewise the foolish virgins will be composed of these two classes.

The spiritual relation, however, transcends the finite relation. The real rulers in the kingdom age will be the

wise virgins, or spiritual Israel. It has ever been so from the beginning, potentially at least, God's people have ruled the world, however much it may seem to the contrary. The righteous are the salt of the earth. In the kingdom age this potential, or moral power, shall become to a large extent at least an active, dominant force, for righteousness and truth shall prevail. And the Saints shall possess the kingdom. In the kingdom age, the Lord will use the literal Jew in a representative capacity, typical of the time when the letter shall be fulfilled in the spirit.

THE VALLEY OF DRY BONES.

In Ezekiel's vision of the valley of dry bones, we have a clear exposition of this subject. First, we have Israel in dispersion. For two thousand years, the Jew has typified death or the grave. The bones coming together with the sinews and flesh signifies literal Israel restored to Palestine and into Divine favor, a type of the resurrection. The winds blowing upon them and embuing them with life corresponds to spiritual Israel united with literal Israel. The two sticks tied together in a bundle signified Judah and Ephraim, or Judah and Joseph, the Southern Kingdom and the Northern Kingdom of Israel united. In its larger sense, however, Judah and Ephraim typifies the Jew and the Gentile, the literal Jew and the spiritual Jew united in Christ, their head. As the Lord declares to the prophet: "Son of man, this is the whole house of Israel." "Ephraim shall not envy Judah and Judah shall not vex Ephraim."

KING AND PRIEST AFTER THE ORDER OF MELCHISEDEC.

Many Biblical students make the confusing error of assuming that all prophecy relating to the return of Israel applies exclusively to the restoration of the Jew in Palestine and not to the Christian Church. In Ezekiel, 34th chapter, we have the similitude of a shepherd gathering his sheep that were lost and seeking them out on the cloudy and dark day; restoring them to their own land upon the mountains of Israel. Some would interpret this Scripture and similar promises to Israel as having reference to literal Israel only, and in no sense to the Church. The error of this viewpoint exists in the fact that it comprehends only one side of the interpretation. While it is fulfilled in the actual restoration of the Jew in Palestine, yet it also applies to the gathering of the remnant of the Gentile Church, or the Bride of Christ. United they shall constitute spiritual Israel; for the Gentile cannot be saved without the Jew. Neither can the Jew be saved without the Gentile; they are as interdependent and correlated as the elements of Church and State, for Jew and Gentile correspond to State and Church.

When Christ comes, He comes as King and Priest after the order of Melchisedec. King of the Jews implied Statehood, and High Priest, the spiritual Church. There shall be no further conflict between them, because Christ will be the head of both State and Church. It will be the work of the millennial reign of Christ to unite and harmonize these great dynamic principles of Jew and Gentile, State and Church, the masculine and the femi-

nine, that shall constitute a Divine theocracy in Jesus Christ, for He must reign until all things are put under Him, restored again into harmony with the will of the Father—"Where there is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus."

UNITY IN CHRIST.

"Endeavoring to keep the unity of the spirit in the bond of peace, there is one body, and one spirit, even as ye are called in one hope, of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

This is virtually the constitution of the spiritual Church, which constitutes the unity of all Christian believers in Jesus Christ and is the final fruition of all Christian doctrine and belief. To love God and to manifest this love in charity to our neighbor are the basic principles of all true unity. A unity that is founded upon any other basis will have a false foundation.

All true unity has its foundation in the regenerated state, or condition of the individual heart; consequently, the social unity is the effect of the moral condition of the individual. As a result, we have distinctly two kinds of unity: the false and the true. The false is from the natural, unregenerate man: the true unity is of the spiritual man in Jesus Christ. The one is born after the flesh, the other is born after the spirit. The one corresponds to the "Jerusalem below and in bondage with her children"; the other, to the "Jerusalem above which

is free." The one is founded upon the law; the other, upon love. The natural, unregenerate unity, like the natural, unregenerate man, persecutes the spiritual. They are dynamically opposed to each other, even as good and evil are opposites; or, in the same sense that the letter is opposed to the spirit. The one exists in type, the other in antitype; and the letter, or type, must eventually give place to the antitype. So, in like manner, must the temporal unity give place to the spiritual.

UNITY WITHOUT CHRIST.

The natural man would create a world's unity founded upon natural, or material forces. He would substitute social democracy for Christianity. He would establish a world's government and universal peace among nations upon a materialistic basis; or, in other words, he would endeavor to create a permanent government and unity without Christ, which is antichristian. The foundation principle of all Christianity rests upon the basis that there can be no true unity without Christ. He is the soul and center of all true government, temporal or spiritual.

THE NATURAL UNITY DIVIDED.

A distinguishing feature between the antichristian forces and the Christian forces of our present day exists in the fact that antichristianity is divided into innumerable factions which war against each other. As we have endeavored to demonstrate, opposition to Christianity may be divided into two distinct camps; the liberal element on the one hand, and the reactionary element on

the other. These combined represent the poles or dynamics of all antichristianity. These fundamental elements of evil being out of equilibrium, shall war to the death and destruction of temporal power.

As a result of these deplorable conditions in the world, we have a battle royal. The very foundation principles of the social order are destroyed; the South against the North, the West against the East. The South and West are confederates and arrayed against the North and the East. The spirit of liberalism is in opposition to the spirit of reaction; democracy in opposition to autocracy; individualism opposed to collectivism. The Church assumes the prerogative of the State; the State retaliates by persecuting the Church; capital opposes labor, and labor does violence to capital. The government does not represent the people and the people distrust the government. As the Scriptures say: "I will set the Egyptians against the Egyptians; every man shall be against his brother; city against city; kingdom against kingdom. The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit." But out of this deplorable condition is coming a new order of government, founded upon different principles, which is the true unity in Jesus Christ. The principles of the new order of government were announced by Christ in His Sermon on the Mount, which is virtually the proclamation of the declaration of the independence of the human race. In this we see the downfall and ending of temporal power. The principles upon which men have maintained

government are proving to be an absolute failure, as God through His prophets has declared the end from the beginning. There can be no permanent unity, harmony, or peace on earth until the Prince of Peace comes. The coming of Jesus Christ is the only hope of the world. "And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die."

THE POWER OF HIS CRUCIFIXION.

The great fundamental, underlying and unifying principles of Christianity exist in the atonement. As Christ says: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And what was the truth? It was God's word from the beginning—"Thou shalt surely die," which signifies the death of the old Adam, the old order of governments, as the result of sin. Nor does the atonement of Christ remove this judgment, this awful cataclysm that will convulse the world; it only provides a way of escape, a door of hope.

In the past, the doctrine of the atonement has largely been a theological formula, an abstract, spiritual principle. To-day the atonement has become a concrete, dynamic force, that is combating in judgment everything that exalts itself against the coming kingdom of Christ.

The death of Christ was the supreme manifestation of God's love, by its humiliation and self-abasement, it reached the point of becoming absolute. At the place where love could do no more, there truth began. God's

eternal truth is the reaction of God's everlasting love. The Lamb of God has given place to the Lion of the tribe of Judah.

Man by his sin and rebellion, perverts the Divine order of creation in its relation to man. Christ by subordinating Himself to the Father, even by the death of the cross, restores this order. We by faith in Christ partake of His nature, and are subject unto Him, even as He is subjected unto the Father. The old covenant between God and man was broken, a new covenant was ratified by the atonement of Christ, and we are only saved by the provisions of the new covenant. For the coming of the new made null and void the old. The determining factor in the old covenant was law, while that of the new is Grace. These principles and covenants not only apply to the individual, but are reflected in the social order in general. The nations to-day are coming under judgment because they are founded upon law and force, which belong to the old order of "an eye for an eye, and a tooth for a tooth." Our present deplorable conditions are due to the fact that law is no longer able to uphold governments. The spirit and purpose of Christ's atonement militates against it. On the other hand, the nations that acknowledge Christ as Lord and King, and honestly endeavor to make their government conform to the principles laid down by Jesus Christ shall survive. If they fail to do this, they shall be destroyed. The time has arrived when there can be no unity among nations or peace on earth that is not founded upon the principles of the blood atonement. As the Scriptures declare: "The

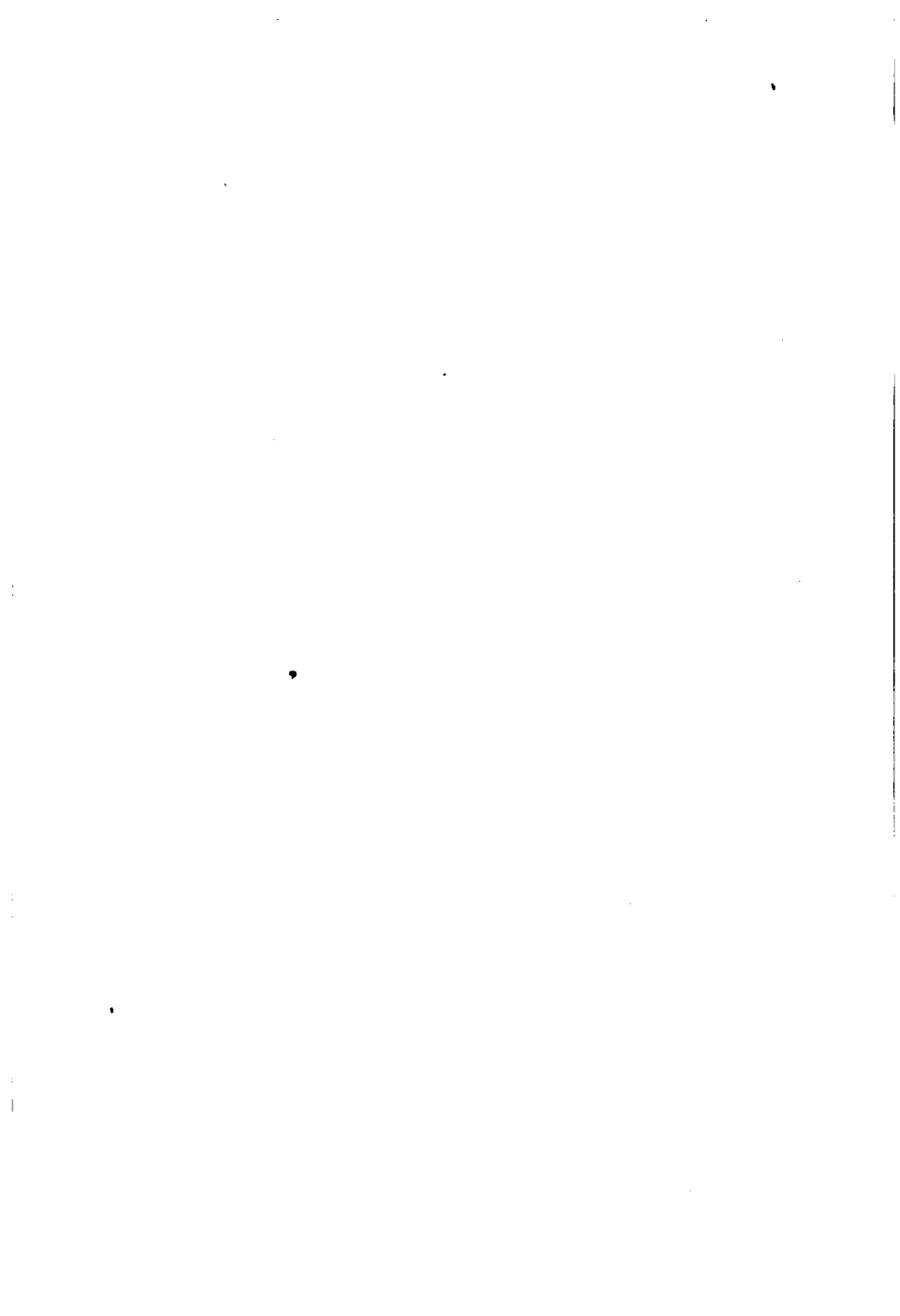
righteous nation which keepeth the truth may enter in,
* * * But the wicked shall be turned into hell, and
all the nations that forget God." This will constitute the
judgment of nations.

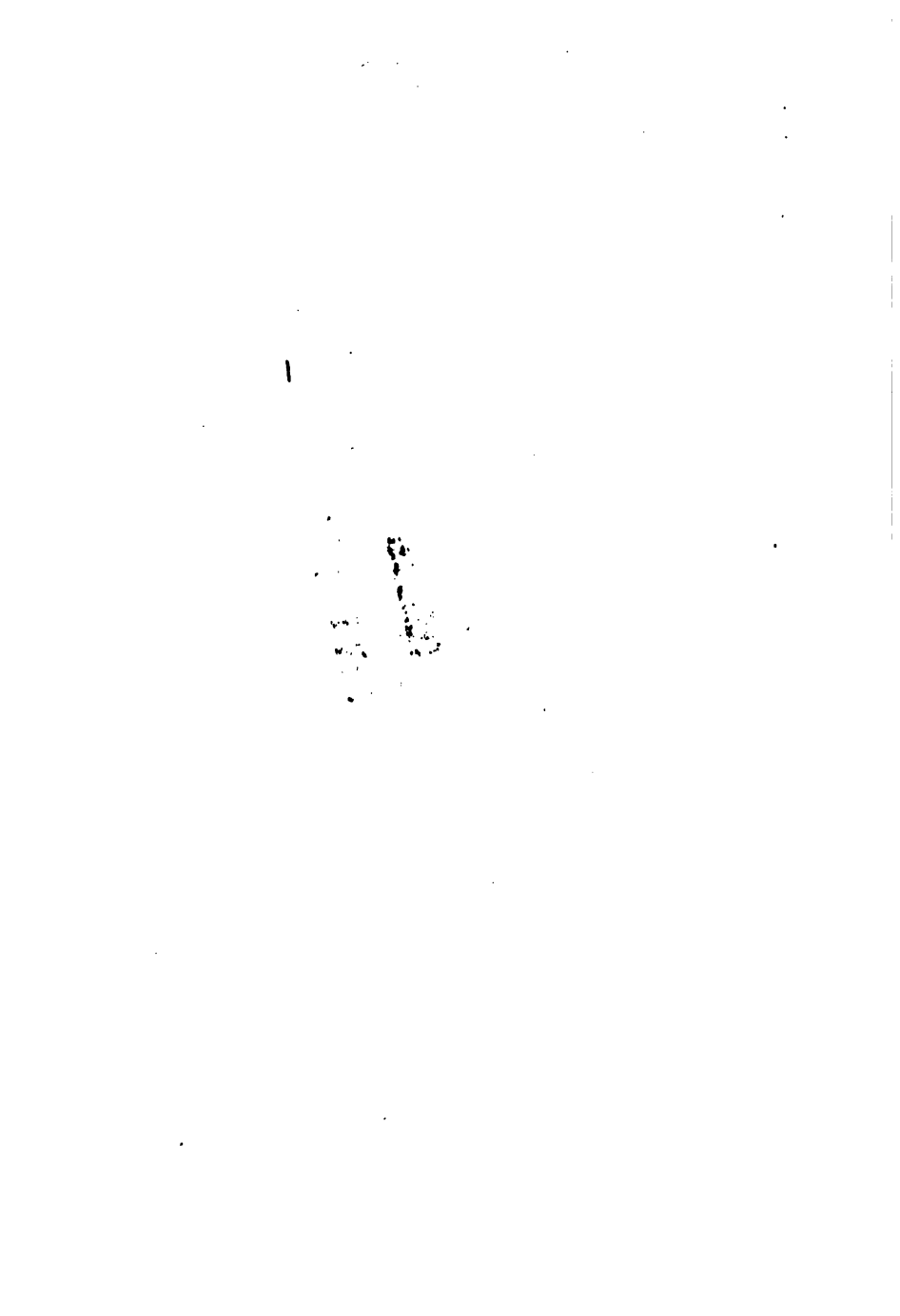
THE POWER OF HIS RESURRECTION.

The Scribes and Pharisees desired a sign, but Christ said no sign shall be given them except the sign of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and nights in the heart of the earth." Christ here has reference to His death and resurrection. "If Christ is not risen, then is your preaching vain, and your faith is also vain." The conclusive proof of Christ's divinity was His resurrection. This applies primarily to the individual, but in reflex, to the world in general. The cross must go before the crown. Christ's millennial reign and kingdom on earth is the antitype of His resurrection; and if Christianity fails to produce an actual kingdom on earth, it is a stupendous failure, even as His crucifixion would have failed without His resurrection.

The present world's governments are the effect of the natural, unregenerate man. As Christ said, "My kingdom is not of this world," consequently, the order of this world or age must be corrupted and destroyed, and out of this corruption shall come a renewed earth in which dwelleth righteousness." As a result of a regenerated individual, we have a regenerated and redeemed world in the likeness of His resurrection. And let no Christian believer be deceived on this point; the crucifixion must

precede the resurrection; even as God's judgments, by the power of regeneration, must precede a manifestation of His love and mercy. To this end the whole creation has travailed to bring forth a perfect man who is Christ Jesus our Lord; that by and in Him, all the nations of the earth shall be blessed; therefore, in Christ we have the true type and antitype; the letter fulfilled in the spirit. The old dispensation with its ceremonial laws, sacrifices and washings are but a prefiguration of Him that was to come Who was the soul and substance of all that has gone before. He is the end and purpose of the law. Christ is the New Jerusalem that shall come down from heaven; the Son of God revealed in the son of David, and in Him we enter the Holy of Holies, where we see the Ark of the Covenant, the Tables of the Law, the manna and Aaron's rod that budded. For behold the tabernacle of God is with man. "His name shall be called Wonderful; Counsellor; the Mighty God; the Everlasting Father; the Prince of Peace. Of the increase of His government and peace there shall be no end. Upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this—"*For the kingdom is the Lord's; and He is the governor among the nations.*"







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